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THE DESCRIPTION OF A NEW WORLD, CALLED The Blazing-World.

WRITTEN

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By the Thrice Noble, Illuſtrious, and Excellent

PRINCESSE,

THE

Ducheſs of Newcaſtle.

LONDON, 1668

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TO THE

DUCHESSE

OF

NEWCASTLE,

ON HER

New Blazing-World.

OUr Elder World, with all their Skill and Arts,
Could but divide the *World* into three Parts:
Columbus, then for Navigation fam'd,
Found a new World, *America* 'tis nam'd;
Now this new World was found, it was not made,
Onely diſcovered, lying in Time's ſhade.
Then what are *You*, having no *Chaos* found
To make a *World*, or any ſuch leaſt ground?
But your Creating Fancy, thought it fit
To make your World of Nothing, but pure Wit.
Your *Blazing-World*, beyond the Stars mounts higher,
Enlightens all with a Cœleſtial Fier.

William Newcaſtle.

To all Noble and VVorthy

LADIES.

THIS *preſent* Deſcription of a New VVorld, *was made as an* Appendix *to my* Obſervations upon Experimental Philoſophy; *and, having ſome Sympathy and Coherence with each other, were joyned together as Two ſeveral Worlds, at their Two Poles. But, by reaſon moſt Ladies take no delight in* Philoſophical Arguments, *I ſeparated ſome from the mentioned* Obſervations, *and cauſed them to go out by themſelves, that I might expreſs my Reſpects, in preſenting to Them ſuch* Fancies *as my Contemplations did afford. The Firſt Part is* Romancical; *the Second,* Philoſophical; *and the Third is meerly Fancy; or, (as I may call it)* Fantaſtical. *And if* (Noble Ladies) *you ſhould chance to take pleaſure in reading theſe* Fancies, *I ſhall account my ſelf a* Happy Creatoreſs: *If not, I muſt be content to live a Melancholly Life in my own World; which I cannot call a* Poor VVorld, *if* Poverty *be only want of* Gold,

Gold, *and* Jewels: *for, there is more* Gold *in it, than all the* Chymiſts *ever made; or, (as I verily believe) will ever be able to make. As for the* Rocks of Diamonds, *I wiſh, with all my Soul, they might be ſhared amongſt my Noble* Female Friends; *upon which condition, I would willingly quit my Part: And of the* Gold, *I ſhould deſire only ſo much as might ſuffice to repair my Noble Lord and Huſband's Loſſes: for, I am not Covetous, but as Ambitious as ever any of my Sex was, is, or can be; which is the cauſe, That though I cannot be* Henry *the Fifth, or* Charles *the Second; yet, I will endeavour to be,* Margaret *the* Firſt: *and, though I have neither Power, Time, nor Occaſion, to be a great Conqueror, like* Alexander, *or* Ceſar; *yet, rather than not be Miſtreſs of a World, ſince Fortune and the Fates would give me none, I have made One of my own. And thus, believing, or, at leaſt, hoping, that no Creature can, or will, Envy me for this World of mine, I remain,*

Noble Ladies,

Your Humble Servant,

M. NEWCASTLE.

THE DESCRIPTION OF A NEW WORLD, CALLED The Blazing-World.

A Merchant travelling into a foreign Country, fell extreamly in Love with a young Lady; but being a ſtranger in that Nation, and beneath her, both in Birth and Wealth, he could have but little hopes of obtaining his deſire; however his Love growing more and more vehement upon him, even to the ſlighting of all difficulties, he reſolved at laſt to Steal her away; which he had the better opportunity to do, becauſe her Father's houſe was not far from the Sea,

and ſhe often uſing to gather ſhells upon the ſhore, accompanied not with above two or three of her ſervants, it encouraged him the more to execute his deſign. Thus coming one time with a little leight Veſſel, not unlike a Packet-boat, mann'd with ſome few Sea-men, and well victualled, for fear of ſome accidents, which might perhaps retard their journey, to the place where ſhe uſed to repair; he forced her away: But when he fancied himſelf the happieſt man of the World, he proved to be the moſt unfortunate; for Heaven frowning at his Theft, raiſed ſuch a Tempeſt, as they knew not what to do, or whither to ſteer their courſe; ſo that the Veſſel, both by its own leightneſs, and the violent motion of the Wind, was carried as ſwift as an Arrow out of a Bow, towards the North-pole, and in a ſhort time reached the Icy Sea, where the wind forced it amongſt huge pieces of Ice; but being little, and leight, it did by the aſſiſtance and favour of the gods to this virtuous Lady, ſo turn and wind through thoſe precipices, as if it had been guided by ſome experienced Pilot, and skilful Mariner: But alas! Thoſe few men which were in it, not knowing whither they went, nor what was to be done in ſo ſtrange an Adventure, and not being provided for ſo cold a Voyage, were all frozen to death; the young Lady onely, by the light of her Beauty, the heat of her Youth, and Protection of the Gods, remaining alive: Neither was it a wonder that the men did freeze to death; for they were not onely

driven

driven to the very end or point of the Pole of that World, but even to another Pole of another World, which joined cloſe to it; ſo that the cold having a double ſtrength at the conjunction of thoſe two Poles, was inſupportable: At laſt, the Boat ſtill paſſing on, was forced into another World; for it is impoſſible to round this Worlds Globe from Pole to Pole, ſo as we do from Eaſt to Weſt; becauſe the Poles of the other World, joining to the Poles of this, do not allow any further paſſage to ſurround the World that way; but if any one arrives to either of the ſe Poles, he is either forced to return, or to enter into another World: and leſt you ſhould ſcruple at it, and think, if it were thus, thoſe that live at the Poles would either ſee two Suns at one time, or elſe they would never want the Sun's light for ſix months together, as it is commonly believed: You muſt know, that each of theſe Worlds having its own Sun to enlighten it, they move each one in their peculiar Circles; which motion is ſo juſt and exact, that neither can hinder or obſtruct the other; for they do not exceed their Tropicks: and although they ſhould meet, yet we in this World cannot ſo well perceive them, by reaſon of the brightneſs of our Sun, which being nearer to us, obſtructs the ſplendor of the Sun of the other World, they being too far off to be diſcerned by our optick perception, except we uſe very good Teleſcopes; by which, skilful Aſtronomers have often obſerved two or three Suns at once.

But to return to the wandering Boat, and the diſtreſ-ed Lady; ſhe ſeeing all the Men dead, found ſmall comfort in life; their Bodies which were preſerved all that while from putrefaction and ſtench, by the extremity of cold, began now to thaw, and corrupt; whereupon ſhe having not ſtrength enough to fling them over-board, was forced to remove out of her ſmall Cabine, upon the deck, to avoid that nauſeous ſmell; and finding the Boat ſwim between two plains of Ice, as a ſtream that runs betwixt two ſhores, at laſt perceived land, but covered all with Snow: from which came, walking upon the Ice, ſtrange Creatures, in ſhape like Bears, only they went upright as men; thoſe Creatures coming near the Boat, catched hold of it with their Paws, that ſerved them inſtead of hands; ſome two or three of them entred firſt; and when they came out, the reſt went in one after another; at laſt having viewed and obſerved all that was in the Boat, they ſpake to each other in a language which the Lady did not underſtand; and having carried her out of the Boat, ſunk it, together with the dead men.

The Lady now finding her ſelf in ſo ſtrange a place, and amongſt ſuch wonderful kind of Creatures, was extreamly ſtrucken with fear, and could entertain no other Thoughts, but that every moment her life was to be a ſacrifice to their cruelty; but thoſe Bear-like Creatures, how terrible ſoever they appear'd to her ſight, yet were they ſo far from exerciſing any cruelty upon

upon her, that rather they ſhewed her all civility and kindneſs imaginable; for ſhe being not able to go upon the Ice, by reaſon of its ſlipperineſs, they took her up in their rough arms, and carried her into their City, where inſtead of Houſes, they had Caves under ground; and as ſoon as they enter'd the City, both Males and Females, young and old, flockt together to ſee this Lady, holding up their Paws in admiration; at laſt having brought her into a certain large and ſpacious Cave, which they intended for her reception, they left her to the cuſtody of the Females, who entertained her with all kindneſs and reſpect, and gave her ſuch victuals as they uſed to eat; but ſeeing her Conſtitution neither agreed with the temper of that Climate, nor their Diet, they were reſolved to carry her into another Iſland of a warmer temper; in which were men like Foxes, onely walking in an upright ſhape, who received their neighbours the Bear-men with great civility and Courtſhip, very much admiring this beauteous Lady; and having diſcourſed ſome while together, agreed at laſt to make her a Preſent to the Emperor of their World; to which end, after ſhe had made ſome ſhort ſtay in the ſame place, they brought her croſs that Iſland to a large River, whoſe ſtream run ſmooth and clear, like Chryſtal; in which were numerous Boats, much like our Fox-traps; in one whereof ſhe was carried, ſome of the Bear- and Fox-men waiting on her; and as ſoon as they had

croſſed the River, they came into an Iſland where there were Men which had heads, beaks, and feathers, like wild-Geeſe, onely they went in an upright ſhape, like the Bear-men and Fox-men: their rumps they carried between their legs, their wings were of the ſame length with their Bodies, and their tails of an indifferent ſize, trailing after them like a Ladie's Garment; and after the Bear- and Fox-men had declared their intention and deſign to their Neighbours; the Geeſe- or Bird-men, ſome of them joined to the reſt, and attended the Lady through that Iſland, till they came to another great and large River, where there was a preparation made of many Boats, much like Birds neſts, onely of a bigger ſize; and having croſt that River, they arrived into another Iſland, which was of a pleaſant and mild temper, full of Woods and the Inhabitants thereof were *Satyrs*, who received both the Bear- Fox- and Bird-men, with all reſpect and civility; and after ſome conferences (for they all underſtood each others language) ſome chief of the *Satyrs* joining to them, accompanied the Lady out of that Iſland to another River, wherein were many handſome and commodious Barges; and having croſt that River, they entered into a large and ſpacious Kingdom, the men whereof were of a Graſs-Green Complexion, who entertained them very kindly, and provided all conveniences for their further voyage: hitherto they had onely croſt Rivers, but now they could

could not avoid the open Seas any longer; wherefore they made their Ships and tacklings ready to ſail over into the Iſland, where the Emperor of the Blazing-world (for ſo it was call'd) kept his reſidence. Very good Navigators they were; and though they had no knowledg of the Load-ſtone, or Needle, or pendulous Watches, yet (which was as ſerviceable to them) they had ſubtile obſervations, and great practice; in ſo much that they could not onely tell the depth of the Sea in every place, but where there were ſhelves of Sand, Rocks, and other obſtructions to be avoided by skilful and experienced Sea-men: Beſides, they were excellent Augurers, which skill they counted more neceſſary and beneficial then the uſe of Compaſſes, Cards, Watches, and the like; but, above the reſt, they had an extraordinary Art, much to be taken notice of by Experimental Philoſophers, and that was a certain Engin, which would draw in a great quantity of Air, and ſhoot forth Wind with a great force; this Engine in a calm, they placed behind their Ships, and in a ſtorm, before; for it ſerved againſt the raging waves, like Cannons againſt an hoſtile Army, or beſieged Town; it would batter and beat the waves in pieces, were they as high as Steeples; and as ſoon as a breach was made, they forced their paſſage through, in ſpight even of the moſt furious wind, uſing two of thoſe Engins at every Ship, one before, to beat off the waves, and another behind to drive it on; ſo that the artificial wind had the

better

better of the natural; for,it had a greater advantage of the waves,then the natural of the Ships: the natural being above the face of the Water, could not without a down-right motion enter or preſs into the Ships;whereas the artificial with a ſideward-motion, did pierce into the bowels of the Waves: Moreover,it is to be obſerved,that in a great Tempeſt they would join their Ships in battel-aray: and when they feared Wind and Waves would be too ſtrong for them, if they divided their Ships; they joined as many together as the compaſs or advantage of the places of the Liquid Element would give them leave. For, their Ships were ſo ingeniouſly contrived,that they could faſten them together as cloſe as a Honey-comb, without waſte of place; and being thus united,no Wind nor Waves were able to ſeparate them. The Emperor's Ships,were all of Gold; but the Merchants and Skippers,of Leather; the Golden Ships were not much heavier then ours of Wood, by reaſon they were neatly made,and required not ſuch thickneſs, neither were they troubled with Pitch, Tar, Pumps, Guns, and the like, which make our Woodden-Ships very heavy; for though they were not all of a piece, yet they were ſo well ſodder'd, that there was no fear of Leaks, Chinks, or Clefts; and as for Guns, there was no uſe of them, becauſe they had no other enemies but the Winds: But the Leather Ships were not altogether ſo ſure, although much leighter; beſides, they were pitched to keep out Water.

Having

Having thus prepar'd, and order'd their Navy, they went on in deſpight of Calm or Storm: And though the Lady at firſt fancied her ſelf in a very ſad condition, and her mind was much tormented with doubts and fears, not knowing whether this ſtrange Adventure would tend to her ſafety or deſtruction; yet ſhe being withal of a generous ſpirit, and ready wit, conſidering what dangers ſhe had paſt, and finding thoſe ſorts of men civil and diligent attendants to her, took courage, and endeavoured to learn their language; which after ſhe had obtained ſo far, that partly by ſome words and ſigns ſhe was able to apprehend their meaning, ſhe was ſo far from being afraid of them, that ſhe thought her ſelf not onely ſafe, but very happy in their company: By which we may ſee, that Novelty diſcompoſes the mind, but acquaintance ſettles it in peace and tranquillity. At laſt, having paſſed by ſeveral rich Iſlands and Kingdoms, they went towards *Paradiſe*, which was the ſeat of the Emperor; and coming in ſight of it, rejoiced very much; the Lady at firſt could perceive nothing but high Rocks, which ſeemed to touch the Skies; and although they appear'd not of an equal heigth, yet they ſeemed to be all one piece, without partitions: but at laſt drawing nearer, ſhe perceived a clift, which was a part of thoſe Rocks, out of which ſhe ſpied coming forth a great number of Boats, which afar off ſhewed like a company of Ants, marching one after another; the Boats appeared like the holes or

partitions in a Honey-comb, and when joined together, ſtood as cloſe; the men were of ſeveral Complexions, but none like any of our World; and when both the Boats and Ships met, they ſaluted and ſpake to each other very courteouſly; for there was but one language in all that World: nor no more but one Emperor, to whom they all ſubmitted with the greateſt duty and obedience, which made them live in a continued Peace and Happineſs; not acquainted with Foreign Wars, or Home-bred Inſurrections. The Lady now being arrived at this place, was carried out of her Ship into one of thoſe Boats, and conveighed through the ſame paſſage (for there was no other) into that part of the World where the Emperor did reſide; which part was very pleaſant, and of a mild temper: Within it ſelf it was divided by a great number of vaſt and large Rivers, all ebbing and flowing, into ſeveral Iſlands of unequal diſtance from each other, which in moſt parts were as pleaſant, healthful, rich, and fruitful, as Nature could make them; and, as I mentioned before, ſecure from all Foreign Invaſions, by reaſon there was but one way to enter, and that like a Labyrinth, ſo winding and turning among the Rocks, that no other Veſſels but ſmall Boats, could paſs, carrying not above three paſſengers at a time: On each ſide all along this narrow and winding River, there were ſeveral Cities, ſome of Marble, ſome of Alabaſter, ſome of Agat, ſome of Amber, ſome of Coral, and ſome of other

precious

precious materials not known in our world; all which after the Lady had paſſed, ſhe came to the Imperial City, named *Paradiſe*, which appeared in form like ſeveral Iſlands; for, Rivers did run betwixt every ſtreet, which together with the Bridges, whereof there was a great number, were all paved. The City it ſelf was built of Gold; and their Architectures were noble, ſtately, and magnificent, not like our Modern, but like thoſe in the *Romans* time; for, our Modern Buildings are like thoſe Houſes which Children uſe to make of Cards, one ſtory above another, fitter for Birds, then Men; but theirs were more Large, and Broad, then high; the higheſt of them did not exceed two ſtories, beſides thoſe rooms that were under-ground, as Cellars, and other Offices. The Emperor's Palace ſtood upon an indifferent aſcent from the Imperial City; at the top of which aſcent was a broad Arch, ſupported by ſeveral Pillars, which went round the Palace, and contained four of our Engliſh miles in compaſs: within the Arch ſtood the Emperor's Guard, which conſiſted of ſeveral ſorts of Men; at every half mile, was a Gate to enter, and every Gate was of a different faſhion; the firſt, which allowed a paſſage from the Imperial City into the Palace, had on either hand a Cloyſter, the outward part whereof ſtood upon Arches ſuſtained by Pillars, but the inner part was cloſe: Being entred through the Gate, the Palace it ſelf appear'd in its middle like the Iſle of a Church, a mile and

a half long, and half a mile broad; the roof of it was all Arched, and reſted upon Pillars, ſo artificially placed that a ſtranger would loſe himſelf therein without a Guide; at the extream ſides, that is, between the outward and inward part of the Cloyſter, were Lodgings for Attendants; and in the midſt of the Palace, the Emperor's own Rooms; whoſe Lights were placed at the top of every one, becauſe of the heat of the Sun: the Emperor's appartment for State was no more incloſed then the reſt; onely an Imperial Throne was in every appartment, of which the ſeveral adornments could not be perceived until one entered, becauſe the Pillars were ſo juſt oppoſite to one another, that all the adornments could not be ſeen at one. The firſt part of the Palace was, as the Imperial City, all of Gold; and when it came to the Emperors appartment, it was ſo rich with Diamonds, Pearls, Rubies, and the like precious Stones, that it ſurpaſſes my skill to enumerate them all. Amongſt the reſt, the Imperial Room of State appear'd moſt magnificent; it was paved with green Diamonds (for there are in that World Diamonds of all Colours) ſo artificially, as it ſeemed but of one piece; the Pillars were ſet with Diamonds ſo cloſe, and in ſuch a manner, that they appear'd moſt Glorious to the ſight; between every Pillar was a Bow or Arch of a certain ſort of Diamonds, the like whereof our World does not afford; which being placed in every one of the Arches in ſeveral rows, ſeemed juſt like ſo many Rainbows

bows of ſeveral different colours. The roof of the Arches was of blew Diamonds, and in the midſt thereof was a Carbuncle, which repreſented the Sun; and the Riſing and Setting-Sun at the Eaſt and Weſt-ſide of the Room were made of Rubies. Out of this Room there was a paſſage into the Emperor's Bed-Chamber, the Walls whereof were of Jet, and the Floor of black Marble; the Roof was of Mother of Pearl, where the Moon and Blazing-Stars were repreſented by white Diamonds, and his Bed was made of Diamonds and Carbuncles.

No ſooner was the Lady brought before the Emperor, but he conceived her to be ſome Goddeſs, and offered to worſhip her; which ſhe refuſed, telling him, (for by that time ſhe had pretty well learned their Language) that although ſhe came out of another world, yet was ſhe but a mortal. At which the Emperor rejoycing, made her his Wife, and gave her an abſolute power to rule and govern all that World as ſhe pleaſed. But her ſubjects, who could hardly be perſwaded to believe her mortal, tender'd her all the Veneration and Worſhip due to a Deity.

Her Accouſtrement after ſhe was made Empreſs, was as followeth: On her head ſhe wore a Cap of Pearl, and a Half-moon of Diamonds juſt before it; on the top of her Crown came ſpreading over a broad Carbuncle, cut in the form of the Sun; her Coat was of Pearl, mixt with blew Diamonds, and frindged

with red ones; her Buskins and Sandals were of green Diamonds: In her left hand ſhe held a Buckler, to ſignifie the Defence of her Dominions; which Buckler was made of that ſort of Diamond as has ſeveral different Colours; and being cut and made in the form of an Arch, ſhewed like a Rain-bow; In her right hand ſhe carried a Spear made of a white Diamond, cut like the tail of a Blazing-Star, which ſignified that ſhe was ready to aſſault thoſe that proved her Enemies.

None was allowed to uſe or wear Gold but thoſe of the Imperial Race, which were the onely Nobles of the State; nor durſt any one wear Jewels but the Emperor, the Emrpeſs, and their Eldeſt Son; notwithſtanding that they had an infinite quantity both of Gold and precious Stones in that World; for they had larger extents of Gold, then our *Arabian* Sands; their precious Stones were Rocks, and their Diamonds of ſeveral Colours; they uſed no Coyn, but all their Traffick was by exchange of ſeveral Commodities.

Their Prieſts and Governors were Princes of the Imperial Blood, and made Eunuches for that purpoſe; and as for the ordinary ſort of men in that part of the World where the Emperor reſided, they were of ſeveral Complexions; not white, black, tawny, olive- or aſh-coloured; but ſome appear'd of an Azure, ſome of a deep Purple, ſome of a Graſs-green, ſome of a Scarlet, ſome of an Orange-colour, *&c.* Which Colours and Complexions, whether they were made by

the

the bare reflection of light, without the aſſiſtance of ſmall particles; or by the help of well-ranged and order'd Atoms; or by a continual agitation of little Globules; or by ſome preſſing and re-acting motion, I am not able to determine. The reſt of the Inhabitants of that World, were men of ſeveral different ſorts, ſhapes, figures, diſpoſitions, and humors, as I have already made mention, heretofore; ſome were Bear-men, ſome Worm-men, ſome Fiſh- or Mear-men, otherwiſe called Syrens; ſome Bird-men, ſome Fly-men, ſome Ant-men, ſome Geeſe-men, ſome Spider-men, ſome Lice-men, ſome Fox-men, ſome Ape-men, ſome Jack-daw-men, ſome Magpie-men, ſome Parrot-men, ſome Satyrs, ſome Gyants, and many more, which I cannot all remember; and of theſe ſeveral ſorts of men, each followed ſuch a profeſſion as was moſt proper for the nature of their Species, which the Empreſs encouraged them in, eſpecially thoſe that had applied themſelves to the ſtudy of ſeveral Arts and Sciences; for they were as ingenious and witty in the invention of profitable and uſeful Arts, as we are in our world, nay, more; and to that end ſhe erected Schools, and founded ſeveral Societies. The Bear-men were to be her Experimental Philoſophers, the Bird-men her Aſtronomers, the Fly-Worm- and Fiſh-men her Natural Philoſophers, the Ape-men her Chymiſts, the Satyrs her Galenick Phyſicians, the Fox-men her Politicians, the Spider- and Lice-men her Mathematicians, the Jackdaw- Magpie-

and

and Parrot-men her Orators and Logicians, the Gy-ants her Architects, &c. But before all things, ſhe having got a Soveraign power from the Emperor over all the World, deſired to be informed both of the manner of their Religion and Government; and to that end, ſhe called the Prieſts and States-men, to give her an account of either. Of the States-men ſhe enquired, firſt, Why they had ſo few Laws? To which they anſwered, That many Laws made many Diviſions, which moſt commonly did breed Factions, and at laſt brake out into open Wars. Next, ſhe asked, Why they preferred the Monarchical form of Government before any other? They anſwered, That as it was natural for one Body to have but one Head, ſo it was alſo natural for a Politick body to have but one Governor; and that a Common-wealth, which had many Governors was like a Monſter with many Heads. Beſides, ſaid they, a Monarchy is a divine form of Government, and agrees moſt with our Religion: For as there is but one God, whom we all unanimouſly worſhip and adore with one Faith; ſo we are reſolved to have but one Emperor, to whom we all ſubmit with one obedience.

Then the Empreſs ſeeing that the ſeveral ſorts of her Subjects had each their Churches apart, asked the Prieſts, whether they were of ſeveral Religions? They anſwered her Majeſty, That there was no more but one Religion in all that World, nor no diverſity of opinions

opinions in that ſame Religion; for though there were ſeveral ſorts of men, yet had they all but one opinion concerning the Worſhip and Adoration of God. The Empreſs asked them, Whether they were Jews, Turks, or Chriſtians? We do not know, ſaid they, what Religions thoſe are; but we do all unanimouſly acknowledg, worſhip and adore the Onely, Omnipotenr, and Eternal God, with all reverence, ſubmiſſion, and duty. Again, the Empreſs enquired, Whether they had ſeveral Forms of Worſhip? They anſwered, No: For our Devotion and Worſhip conſiſts onely in Prayers, which we frame according to our ſeveral Neceſſities, in Petitions, Humiliations, Thankſgiving, *&c.* Truly, replied the Empreſs, I thought you had been either Jews, or Turks, becauſe I never perceived any Women in your Congregations: But what is the reaſon, you bar them from your religious Aſſemblies? It is not fit, ſaid they, that Men and Women ſhould be promiſcuouſly together in time of Religious Worſhip; for their company hinders Devotion, and makes many, inſtead of praying to God, direct their Devotion to their Miſtreſſes. But, asked the Empreſs, Have they no Congregation of their own, to perform the duties of Divine Worſhip, as well as Men? No, anſwered they: but they ſtay at home, and ſay their Prayers by themſelves in their Cloſets. Then the Empreſs deſir'd to know the reaſon why the Prieſts and Governors of their World

were made Eunuchs? They anſwer'd, To keep them from Marriage: For Women and Children moſt commonly make diſturbance both in Church and State. But, ſaid ſhe, Women and Children have no Employment in Church or State. 'Tis true, anſwer'd they; but, although they are not admitted to publick Employments, yet are they ſo prevalent with their Husbands and Parents, that many times by their importunate perſwaſions, they cauſe as much, nay, more miſchief ſecretly, then if they had the management of publick Affairs.

The Empreſs having received an information of what concerned both Church and State, paſſed ſome time in viewing the Imperial Palace, where ſhe admired much the skil and ingenuity of the Architects, and enquired of them, firſt, Why they built their Houſes no higher then two ſtories from the Ground? They anſwered her Majeſty, That the lower their Buildings were, the leſs were they ſubject either to the heat of the Sun, or Wind, Tempeſt, Decay, *&c.* Then ſhe deſired to know the reaſon, why they made them ſo thick? They anſwered, That, the thicker the Walls were, the warmer were they in Winter, and cooler in Summer; for their thickneſs kept out both Cold and Heat. Laſtly, ſhe asked, Why they Arched their Roofs, and made ſo many Pillars? They replied, That Arches and Pillars, did not onely grace a Building very much, and cauſed it to appear Magnificent, but made it alſo firm and laſting.

The

The Empreſs was very well ſatisfied with their anſwers; and after ſome time, when ſhe thought that her new founded ſocieties of the Vertuoſo's had made a good progreſs in the ſeveral Employments ſhe had put them upon, ſhe cauſed a Convocation firſt of the Bird-men, and commanded them to give her a true relation of the two Cœleſtial Bodies, *viz.* the Sun and Moon, which they did with all the obedience and faithfulneſs befitting their duty.

The Sun, as much as they could obſerve, they related to be a firm or ſolid Stone, of a vaſt bigneſs; of colour yellowiſh, and of an extraordinary ſplendor: But the Moon, they ſaid, was of a whitiſh colour; and although ſhe looked dim in the preſence of the Sun, yet had ſhe her own light, and was a ſhining body of her ſelf, as might be perceived by her vigorous appearance in Moon-ſhiny-nights; the difference onely betwixt her own and the Sun's light was, that the Sun did ſtrike his beams in a direct line; but the Moon never reſpected the Centre of their World in a right line, but her Centre was always excentrical. The Spots both in the Sun and Moon, as far as they were able to perceive, they affirmed to be nothing elſe but flaws and ſtains of their ſtony Bodies. Concerning the heat of the Sun, they were not of one opinion; ſome would have the Sun hot in it ſelf, alledging an old Tradition, that it ſhould at ſome time break aſunder, and burn the Heavens, and conſume this world into

hot Embers, which, ſaid they, could not be done, if the Sun were not fiery of it ſelf. Others again ſaid, This opinion could not ſtand with reaſon; for Fire being a deſtroyer of all things, the Sun-ſtone after this manner would burn up all the near adjoining Bodies: Beſides, ſaid they, Fire cannot ſubſiſt without fuel; and the Sun-ſtone having nothing to feed on, would in a ſhort time conſume it ſelf; wherefore they thought it more probable that the Sun was not actually hot, but onely by the reflection of its light; ſo that its heat was an effect of its light, both being immaterial. But this opinion again was laught at by others, and rejected as ridiculous, who thought it impoſſible that one immaterial ſhould produce another; and believed that both the light and heat of the Sun proceeded from a ſwift Circular motion of the Æthereal Globules, which by their ſtriking upon the Optick nerve, cauſed light, and their motion produced heat: But neither would this opinion hold; for, ſaid ſome, then it would follow, that the ſight of Animals is the cauſe of light; and that, were there no eyes, there would be no light; which was againſt all ſenſe and reaſon. Thus they argued concerning the heat and light of the Sun; but, which is remarkable, none did ſay, that the Sun was a Globous fluid body, and had a ſwift Circular motion; but all agreed, It was fixt and firm like a Center, and therefore they generally called it the Sun-ſtone.

Then

Then the Empreſs asked them the reaſon, Why the Sun and Moon did often appear in different poſtures or ſhapes, as ſometimes magnified, ſometimes diminiſhed; ſometimes elevated, otherwhiles depreſſed; now thrown to the right, and then to the left? To which ſome of the Bird-men anſwered, That it proceeded from the various degrees of heat and cold, which are found in the Air, from whence did follow a differing denſity and rarity; and likewiſe from the vapours that are interpoſed, whereof thoſe that aſcend are higher and leſs denſe then the ambient air, but thoſe which deſcend are heavier and more denſe. But others did with more probability affirm, that it was nothing elſe but the various patterns of the Air; for like as Painters do not copy out one and the ſame original juſt alike at all times; ſo, ſaid they, do ſeveral parts of the Air make different patterns of the luminous Bodies of the Sun and Moon: which patterns, as ſeveral copies, the ſenſitive motions do figure out in the ſubſtance of our eyes.

This anſwer the Empreſs liked much better then the former, and enquired further, What opinion they had of thoſe Creatures that are called the motes of the Sun? To which they anſwered, That they were nothing elſe but ſtreams of very ſmall, rare and tranſparent particles, through which the Sun was repreſented as through a glaſs: for if they were not tranſparent, ſaid they, they would eclipſe the light of the Sun; and if not rare and of an airy ſubſtance, they would hinder

Flies from flying in the Air, at leaſt retard their flying motion: Nevertheleſs, although they were thinner then the thinneſt vapour, yet were they not ſo thin as the body of air, or elſe they would not be perceptible by animal ſight. Then the Empreſs asked, Whether they were living Creatures? They anſwered, Yes: Becauſe they did encreaſe and decreaſe, and were nouriſhed by the preſence, and ſtarved by the abſence of the Sun.

Having thus finiſhed their diſcourſe of the Sun and Moon, the Empreſs deſired to know what Stars there were beſides? But they anſwer'd, that they could perceive in that World none other but Blazing Stars, and from thence it had the name that it was called the Blazing-World; and theſe Blazing-Stars, ſaid they, were ſuch ſolid, firm and ſhining bodies as the Sun and Moon, not of a Globular, but of ſeveral ſorts of figures: ſome had tails; and ſome, other kinds of ſhapes.

After this, The Empreſs asked them, What kind of ſubſtance or creature the Air was? The Bird-men anſwered, That they could have no other perception of the Air, but by their own Reſpiration: For, ſaid they, ſome bodies are onely ſubject to touch, others onely to ſight, and others onely to ſmell; but ſome are ſubject to none of our exterior Senſes: For Nature is ſo full of variety, that our weak Senſes cannot perceive all the various ſorts of her Creatures; neither is there any one

object

object perceptible by all our Senſes, no more then ſeveral objects are by one ſenſe. I believe you, replied the Empreſs; but if you can give no account of the Air, ſaid ſhe, you will hardly be able to inform me how Wind is made; for they ſay, that Wind is nothing but motion of the Air. The Bird-men anſwer'd, That they obſerved Wind to be more denſe then Air, and therefore ſubject to the ſenſe of Touch; but what properly Wind was, and the manner how it was made, they could not exactly tell; ſome ſaid, it was cauſed by the Clouds falling on each other; and others, that it was produced of a hot and dry exhalation: which aſcending, was driven down again by the coldneſs of the Air that is in the middle Region, and by reaſon of its leightneſs, could not go directly to the bottom, but was carried by the Air up and down: Some would have it a flowing Water of the Air; and others again, a flowing Air moved by the blaz of the Stars.

But the Empreſs, ſeeing they could not agree concerning the cauſe of Wind, asked, Whether they could tell how Snow was made? To which they anſwered, That according to their obſervation, Snow was made by a commixture of VVater, and ſome certain extract of the Element of Fire that is under the Moon; a ſmall portion of which extract, being mixed with Water, and beaten by Air or Wind, made a white Froth called Snow; which being after ſome while diſſolved by the heat of the ſame ſpirit, turned to VVater again. This

obſervation

obſervation amazed the Empereſs very much; for ſhe had hitherto believed, That Snow was made by cold motions, and not by ſuch an agitation or beating of a fiery extract upon water: Nor could ſhe be perſwaded to believe it until the Fiſh- or Mear-men had delivered their obſervation upon the making of Ice, which, they ſaid, was not produced, as ſome had hitherto conceived, by the motion of the Air, raking the Superficies of the Earth, but by ſome ſtrong ſaline vapour ariſing out of the Seas, which condenſed Water into Ice; and the more quantity there was of that vapour, the greater were the Mountains or Precipices of Ice; but the reaſon that it did not ſo much freeze in the Torrid Zone, or under the Ecliptick, as near or under the Poles, was, that this vapour in thoſe places being drawn up by the Sun-beams into the middle Region of the Air, was onely condenſed into Water, and fell down in ſhowres of Rain; when as, under the Poles, the heat of the Sun being not ſo vehement, the ſame vapour had no force or power to riſe ſo high, and therefore cauſed ſo much Ice, by aſcending and acting onely upon the ſurface of water.

This Relation confirmed partly the obſervation of the Bird-men concerning the cauſe of Snow; but ſince they had made mention that that ſame extract, which by its commixture with Water made Snow, proceeded from the Element of Fire, that is under the Moon: The Empereſs asked them, of what nature that Elementary

tary Fire was; whether it was like ordinary Fire here upon Earth, or ſuch a Fire as is within the bowels of the Earth, and as the famous Mountains *Veſuvius* and *Ætna* do burn withal; or whether it was ſuch a ſort of fire, as is found in flints, *&c.* They anſwered, That the Elementary Fire, which is underneath the Sun, was not ſo ſolid as any of thoſe mentioned fires; becauſe it had no ſolid fuel to feed on; but yet it was much like the flame of ordinary fire, onely ſomewhat more thin and fluid; for Flame, ſaid they, is nothing elſe but the airy part of a fired Body.

Laſtly, the Empreſs asked the Bird-men of the nature of Thunder and Lightning? and whether it was not cauſed by roves of Ice falling upon each other? To which they anſwered, That it was not made that way, but by an encounter of cold and heat; ſo that an exhalation being kindled in the Clouds, did daſh forth Lightning, and that there were ſo many rentings of Clouds as there were Sounds and Cracking noiſes: But this opinion was contradicted by others, who affirmed that Thunder was a ſudden and monſtrous Blaz, ſtirred up in the Air, and did not always require a Cloud; but the Empreſs not knowing what they meant by Blaz (for even they themſelves were not able to explain the ſenſe of this word) liked the former better; and, to avoid hereafter tedious diſputes, and have the truth of the Phænomena's of Cœleſtial Bodies more exactly known, commanded the Bear-men,

which were her Experimental Philoſophers, to obſerve them through ſuch Inſtruments as are called Teleſcopes, which they did according to her Majeſties Command; but theſe Teleſcopes cauſed more differences and diviſions amongſt them, then ever they had before; for ſome ſaid, they perceived that the Sun ſtood ſtill, and the Earth did move about it; others were of opinion, that they both did move; and others ſaid again, that the Earth ſtood ſtill, and the Sun did move; ſome counted more Stars then others; ſome diſcovered new Stars never ſeen before; ſome fell into a great diſpute with others concerning the bigneſs of the Stars; ſome ſaid, The Moon was another World like their Terreſtrial Globe, and the ſpots therein were Hills and Vallies; but others would have the ſpots to be the Terreſtrial parts, and the ſmooth and gloſſie parts, the Sea: At laſt, the Empreſs commanded them to go with their Teleſcopes to the very end of the Pole that was joined to the World ſhe came from, and try whether they could perceive any Stars in it: which they did; and, being returned to her Majeſty, reported that they had ſeen three Blazing-Stars appear there, one after another in a ſhort time, whereof two were bright, and one dim; but they could not agree neither in this obſervation: for ſome ſaid, It was but one Star which appeared at three ſeveral times, in ſeveral places; and others would have them to be three ſeveral Stars; for they thought it impoſſible, that thoſe three ſeveral appearances ſhould

have

have been but one Star, becauſe every Star did riſe at a certain time, and appear'd in a certain place, and did diſappear in the ſame place: Next, It is altogether improbable, ſaid they, That one Star ſhould fly from place to place, eſpecially at ſuch a vaſt diſtance, without a viſible motion; in ſo ſhort a time, and appear in ſuch different places, whereof two were quite oppoſite, and the third ſide-ways: Laſtly, If it had been but one Star, ſaid they, it would always have kept the ſame ſplendor, which it did not; for, as above mentioned, two were bright, and one was dim. After they had thus argued, the Empreſs began to grow angry at their Teleſcopes, that they could give no better Intelligence; for, ſaid ſhe, now I do plainly perceive, that your Glaſſes are falſe Informers, and inſtead of diſcovering the Truth, delude your Senſes; Wherefore I Command you to break them, and let the Bird-men truſt onely to their natural eyes, and examine Cœleſtial Objects by the motions of their own Senſe and Reaſon. The Bear-men replied, That it was not the fault of their Glaſſes, which cauſed ſuch differences in their Opinions, but the ſenſitive motions in their Optick organs did not move alike, nor were their rational judgments always regular: To which the Empreſs anſwered, That if their Glaſſes were true Informers, they would rectifie their irregular Senſe and Reaſon; But, ſaid ſhe, Nature has made your Senſe and Reaſon more regular then Art has your Glaſſes; for they are meer deluders,

and will never lead you to the knowledg of Truth; Wherefore I command you again to break them; for you may obſerve the progreſſive motions of Cœleſtial Bodies with your natural eyes better then through Artificial Glaſſes. The Bear-men being exceedingly troubled at her Majeſties diſpleaſure concerning their Teleſcopes, kneel'd down, and in the humbleſt manner petitioned, that they might not be broken; for, ſaid they, we take more delight in Artificial deluſions, then in Natural truths. Beſides, we ſhall want Imployments for our Senſes, and Subjects for Arguments; for, were there nothing but truth, and no falſhood, there would be no occaſion to diſpute, and by this means we ſhould want the aim and pleaſure of our endeavours in confuting and contradicting each other; neither would one man be thought wiſer then another, but all would either be alike knowing and wiſe, or all would be fools; wherefore we moſt humbly beſeech your Imperial Majeſty to ſpare our Glaſſes, which are our onely delight, and as dear to us as our lives. The Empreſs at laſt conſented to their requeſt, but upon condition, that their diſputes and quarrels ſhould remain within their Schools, and cauſe no factions or diſturbances in State, or Government. The Bear-men, full of joy, returned their moſt humble thanks to the Empreſs; and to make her amends for the diſpleaſure which their Teleſcopes had occaſioned, told her Majeſty, that they had ſeveral other artificial Optick-Glaſſes, which they

were

were ſure would give her Majeſty a great deal more ſatisfaction. Amongſt the reſt, they brought forth ſeveral Microſcopes, by the means of which they could enlarge the ſhapes of little bodies, and make a Lowſe appear as big as an Elephant, and a Mite as big as a Whale. Firſt of all they ſhewed the Empereſs a gray Drone-flye, wherein they obſerved that the greateſt part of her face, nay, of her head, conſiſted of two large bunches all cover'd over with a multitude of ſmall Pearls or Hemiſpheres in a Trigonal order: Which Pearls were of two degrees, ſmaller and bigger; the ſmaller degree was lowermoſt, and looked towards the ground; the other was upward, and looked ſideward, forward and backward: They were all ſo ſmooth and poliſhed, that they were able to repreſent the image of any object, the number of them was in all 14000. After the view of this ſtrange and miraculous Creature, and their ſeveral obſervations upon it, the Empreſs asked them, What they judged thoſe little Hemiſpheres might be? They anſwered, That each of them was a perfect Eye, by reaſon they perceived that each was covered with a Tranſparent Cornea, containing a liquor within them, which reſembled the watery or glaſsie humor of the Eye. To which the Empereſs replied, That they might be glaſſie Pearls, and yet not Eyes; and that perhaps their Microſcopes did not truly inform them. But they ſmilingly anſwered her Majeſty, That ſhe did not know the vertue of

thoſe Microſcopes; for they never delude, but rectifie and inform the Senſes; nay, the World, ſaid they, would be but blind without them, as it has been in former ages before thoſe Microſcopes were invented.

After this, they took a Charcoal, and viewing it with one of their beſt Microſcopes, diſcovered in it an infinite multitude of pores, ſome bigger, ſome leſs; ſo cloſe and thick, that they left but very little ſpace betwixt them to be filled with a ſolid body; and to give her Imperial Majeſty a better aſſurance thereof, they counted in a line of them an inch long, no leſs then 2700 pores; from which Obſervation they drew this following Concluſion, to wit, That this multitude of pores was the cauſe of the blackneſs of the Coal; for, ſaid they, a body that has ſo many pores, from each of which no light is reflected, muſt neceſſarily look black, ſince black is nothing elſe but a privation of light, or a want of reflection. But the Empreſs replied, That if all Colours were made by reflection of light, and that Black was as much a colour as any other colour; then certainly they contradicted themſelves in ſaying that black was made by want of reflection. However, not to interrupt your Microſcopical Inſpections, ſaid ſhe, let us ſee how Vegetables appear through your Glaſſes; whereupon they took a Nettle, and by the vertue of the Microſcope, diſcovered that underneath the points of the Nettle there were certain little bags or bladders,

bladders, containing a poyſonous liquor, and when the points had made way into the interior parts of the skin, they like Syringe-pipes ſerved to conveigh that ſame liquor into them. To which Obſervation the Empreſs replied, That if there were ſuch poyſon in Nettles, then certainly in eating of them, they would hurt us inwardly, as much as they do outwardly? But they anſwered, That it belonged to Phyſicians more then to Experimental Philoſophers, to give Reaſons hereof; for they only made Microſcopical inſpections, and related the Figures of the Natural parts of Creatures acording to the repreſentation of their glaſſes.

Laſtly, They ſhewed the Empreſs a Flea, and a Lowſe; which Creatures through the Microſcope appear'd ſo terrible to her ſight, that they had almoſt put her into a ſwoon; the deſcription of all their parts would be very tedious to relate, and therefore I'le forbear it at this preſent. The Empreſs, after the view of thoſe ſtrangely-ſhaped Creatures, pitied much thoſe that are moleſted with them, eſpecially poor Beggars, which although rhey have nothing to live on themſelves, are yet neceſſitated to maintain and feed of their own fleſh and blood, a company of ſuch terrible Creatures called Lice; who, inſtead of thanks, do reward them with pains, and torment them for giving them nouriſhment and food. But after the Empreſs had ſeen the ſhapes of theſe monſtrous Creatures, ſhe deſir'd to know, Whether their Microſcopes could

hinder

hinder their biting, or at leaſt ſhew ſome means how to avoid them? To which they anſwered, That ſuch Arts were mechanical and below that noble ſtudy of Microſcopical obſervations. Then the Empreſs asked them, Whether they had not ſuch ſorts of Glaſſes that could enlarge and magnifie the ſhapes of great Bodies as well as they had done of little ones? Whereupon they took one of their beſt and largeſt Microſcopes, and endeavoured to view a Whale thorow it; but alas! the ſhape of the Whale was ſo big, that its Circumference went beyond the magnifying quality of the Glaſs; whether the error proceeded from the Glaſs, or from a wrong poſition of the Whale againſt the reflection of light, I cannot certainly tell. The Empreſs ſeeing the inſufficiency of thoſe Magnifying-Glaſſes, that they were not able to enlarge all ſorts of Objects, asked the Bear-men, whether they could not make Glaſſes of a contrary nature to thoſe they had ſhewed her, to wit, ſuch as inſtead of enlarging or magnifying the ſhape or figure of an Object, could contract it beneath its natural proportion: Which, in obedience to her Majeſties Commands, they did; and viewing through one of the beſt of them, a huge and mighty Whale appear'd no bigger then a Sprat; nay, through ſome no bigger then a Vinegar-Eele; and through their ordinary ones, an Elephant ſeemed no bigger then a Flea; a Camel no bigger then a Lowſe; and an Oſtrich no bigger then a Mite. To relate all their Optick obſervations

vations through the ſeveral ſorts of their Glaſſes, would be a tedious work, and tire even the moſt patient Reader, wherefore I'le paſs them by; onely this was very remarkable and worthy to be taken notice of, that notwithſtanding their great skil, induſtry and ingenuity in Experimental Philoſophy, they could yet by no means contrive ſuch Glaſſes, by the help of which they could ſpy out a *Vacuum*, with all its dimenſions, nor Immaterial ſubſtances, Non-beings, and Mixt-beings, or ſuch as are between ſomething and nothing; which they were very much troubled at, hoping that yet, in time, by long ſtudy and practice, they might perhaps attain to it.

The Bird- and Bear-men being diſmiſſed, the Empreſs called both the Syrens- or Fiſh-men, and the Worm-men, to deliver their Obſervations which they had made, both within the Seas, and the Earth. Firſt, ſhe enquired of the Fiſh-men whence the ſaltneſs of the Sea did proceed? To which they anſwered, That there was a volatile ſalt in thoſe parts of the Earth, which as a boſom contain the Waters of the Sea, which Salt being imbibed by the Sea, became fixt; and this imbibing motion was that they call'd the Ebbing and Flowing of the Sea; for, ſaid they, the riſing and ſwelling of the Water, is cauſed by thoſe parts of the volatile Salt as are not ſo eaſily imbibed, which ſtriving to aſcend above the Water, bear it up with ſuch a motion, as Man, or ſome other Animal Creature, in a violent

exerciſe uſes to take breath. This they affirmed to be the true cauſe both of the ſaltneſs, and the ebbing and flowing-motion of the Sea, and not the jogging of the Earth, or the ſecret influence of the Moon, as ſome others had made the World believe.

After this, the Empreſs enquired, Whether they had obſerved, that all Animal Creatures within the Seas and other waters, had blood? They anſwered, That ſome had blood, more or leſs, but ſome had none. In Crea-fiſhes and Lobſters, ſaid they, we perceive but little blood; but in Crabs, Oyſters, Cockles, *&c.* none at all. Then the Empreſs asked them, in what part of their Bodies that little blood did reſide? They anſwered, in a ſmall vein, which in Lobſters went through the middle of their tails, but in Crea-fiſhes was found in their backs: as for other ſorts of Fiſhes, ſome, ſaid they, had onely blood about their Gills, and others in ſome other places of their Bodies; but they had not as yet obſerved any whoſe veins did ſpread all over their Bodies. The Empreſs wondring that there could be living Animals without Blood, to be better ſatisfied, deſired the Worm-men to inform her, whether they had obſerved Blood in all ſorts of Worms? They anſwered, That, as much as they could perceive, ſome had Blood, and ſome not; a Moth, ſaid they, had no Blood at all, and a Lowſe had, but like a Lobſter, a little Vein along her back: Alſo Nits, Snails, and Maggots, as well as thoſe that are generated out of Cheeſe and

and Fruits, as thoſe that are produced out of Fleſh, had no blood: But, replied the Empreſs, If thoſe mentioned creatures have no blood, how is it poſſible they can live? for it is commonly ſaid, That the life of an Animal conſiſts in the blood, which is the ſeat of the Animal ſpirits. They anſwered, That blood was not a neceſſary propriety to the life of an Animal; and that that which was commonly called Animal ſpirits, was nothing elſe but corporeal motions proper to the nature and figure of an Animal. Then ſhe asked both the Fiſh- and Worm-men, whether all thoſe Creatures that have blood, had a circulation of blood in their veins and arteries? But they anſwered, That it was impoſſible to give her Majeſty an exact account thereof, by reaſon the circulation of blood was an interior motion, which their ſenſes, neither of themſelves, nor by the help of any Optick Inſtrument could perceive; but as ſoon as they had diſſected an Animal Creature, to find out the truth thereof, the interior corporeal motions proper to that particular figure or creature, were altered. Then ſaid the Empreſs, If all Animal Creatures have not blood, it is certain, they all have neither Muſcles, tendons, nerves, *&c.* But, ſaid ſhe, Have you ever obſerved Animal Creatures that are neither fleſh, nor Fiſh, but of an intermediate degree between both? Truly, anſwered both the Fiſh- and Worm-men, We have obſerved ſeveral Animal Creatures that live both in Water, and on the Earth, indifferently, and if any,

certainly thoſe may be ſaid to be of ſuch a mixt nature, that is, partly Fleſh, and partly Fiſh: But how is it poſſible, replied the Empreſs, that they ſhould live both in Water, and on the Earth, ſince thoſe Animals that live by the reſpiration of Air, cannot live within Water; and thoſe that live in Water, cannot live by the reſpiration of Air, as Experience doth ſufficiently witneſs. They anſwered her Majeſty, That as there were different ſorts of Creatures, ſo they had alſo different ways of Reſpirations; for Reſpiration, ſaid they, is nothing elſe but a compoſition and diviſion of parts, and the motions of nature being infinitely various, it is impoſſible that all Creatures ſhould have the like motions; wherefore it was not neceſſary, that all Animal Creatures ſhould be bound to live either by the Air, or by Water onely, but according as Nature had ordered it convenient to their Species. The Empreſs ſeem'd very well ſatisfied with their anſwer, and deſired to be further informed, Whether all Animal Creatures did continue their Species by a ſucceſſive propagation of particulars, and whether in every Species the off-ſprings did always reſemble their Generator or Producer, both in their interior and exterior Figures? They anſwered her Majeſty, That ſome Species or ſorts of Creatures, were kept up by a ſucceſſive propagation of an off-ſpring that was like the producer, but ſome were not. Of the firſt rank, ſaid they, are all thoſe Animals that are of different ſexes, beſides ſeveral others; but of the

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ſecond rank are for the moſt part thoſe we call Inſects, whoſe production proceds from ſuch cauſes as have no conformity or likeneſs with their produced Effects; as for example, Maggots bred out of Cheeſe, and ſeveral others generated out of Earth, Water, and the like. But ſaid the Empreſs, there is ſome likeneſs between Maggots and Cheeſe, for Cheeſe has no blood, nor Maggots neither; beſides, they have almoſt the ſame taſte which Cheeſe has. This proves nothing, anſwered they; for Maggots have a viſible, local. progreſſive motion, which Cheeſe hath not. The Empreſs replied, That when all the Cheeſe was turned into Maggots, it might be ſaid to have local, progreſſive motion. They anſwered, That when the Cheeſe by its own figurative motions was changed into Maggots, it was no more Cheeſe. The Empreſs confeſſed that ſhe obſerved Nature was infinitely various in her works, and that though the ſpecies of Creatures did continue, yet their particulars were ſubject to infinite changes. But ſince you have informed me, ſaid ſhe, of the various ſorts and productions of Animal Creatures, I deſire you to tell me what you have obſerved of their ſenſitive perceptions? Truly, anſwered they, Your Majeſty puts a very hard queſtion to us, and we ſhall hardly be able to give a ſatisfactory anſwer to it; for there are many different ſorts of Creatures, which as they have all different perceptions, ſo they have alſo different organs, which

our ſenſes are not able to diſcover, onely in an Oyſter-ſhell we have with admiration obſerved, that the common *ſenſorium* of the Oyſter lies juſt at the cloſing of the ſhells, where the preſſure and reaction may be perceived by the opening and ſhutting of the ſhells every tide.

After all this, the Empreſs deſired the Worm-men to give her a true Relation how froſt was made upon the Earth? To which they anſwered, That it was made much after the manner and deſcription of the Fiſh- and Bird-men, concerning the Congelation of Water into Ice and Snow, by a commixture of ſaline and acid particles; which relation added a great light to the Ape-men, who were the Chymiſts, concerning their Chymical principles, Salt, Sulphur and Mercury. But, ſaid the Empreſs, if it be ſo, it will require an infinite multitude of ſaline particles to produce ſuch a great quantity of Ice, Froſt and Snow: beſides, ſaid ſhe, when Snow, Ice and Froſt, turn again into their former principle, I would fain know what becomes of thoſe ſaline particles? But neither the Worm-men, nor the Fiſh- and Bird-men, could give her an anſwer to it.

Then the Empreſs enquired of them the reaſon, Why Springs were not as ſalt as the Sea is? alſo, why ſome did ebb and flow? To which it was anſwered, That the ebbing and flowing of ſome Springs, was cauſed by hollow Caverns within the Earth, where the Sea-water crowding thorow, did thruſt forward, and drew backward the Spring-water, according to its own way of

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ebbing and flowing; but others ſaid, That it proceeded from a ſmall proportion of ſaline and acid particles, which the Spring-water imbibed from the Earth; and although it was not ſo much as to be perceived by the ſenſe of Taſte; yet was it enough to cauſe an ebbing and flowing-motion. And as for the Spring-water being freſh, they gave, according to their Obſervation, this following reaſon: There is, ſaid they, a certain heat within the Bowels of the Earth, proceeding from its ſwift circular motion, upon its own axe, which heat diſtills the rareſt parts of the Earth into a freſh and inſipid water, which water being through the pores of the Earth, conveighed into a place where it may break forth without reſiſtance or obſtruction, cauſes Springs and Fountains; and theſe diſtilled Waters within the Earth, do nouriſh and refreſh the groſſer and drier parts thereof. This Relation confirmed the Empreſs in the opinion concerning the motion of the Earth, and the fixedneſs of the Sun, as the Bird-men had informed her; and then ſhe asked the Worm-men, whether Minerals and Vegetables were generated by the ſame heat that is within the Bowels of the Earth? To which they could give her no poſitive anſwer; onely this they affirmed, That heat and cold were not the primary producing cauſes of either Vegetables or Minerals, or other ſorts of Creatures, but onely effects; and to prove this our aſſertion, ſaid they, we have obſerved, that by change of ſome ſorts of Corporeal motions,

tions, that which is now hot, will become cold; and what is now cold, will grow hot; but the hotteſt place of all, we find to be the Center of the Earth: Neither do we obſerve, that the Torrid Zone does contain ſo much Gold and Silver as the Temperate; nor is there great ſtore of Iron and Lead whereſoever there is Gold; for theſe Metals are moſt found in colder Climates towards either of the Poles. This Obſervation, the Empreſs commanded them to confer with her Chymiſts, the Ape-men; to let them know that Gold was not produced by a violent, but a temperate degree of heat. She asked further, Whether Gold could not be made by Art? They anſwered, That they could not certainly tell her Majeſty, but if it was poſſible to be done, they thought Tin, Lead, Braſs, Iron and Silver, to be the fitteſt Metals for ſuch an Artificial Tranſmutation. Then ſhe asked them, Whether Art could produce Iron, Tin, Lead, or Silver? They anſwered, Not, in their opinion. Then I perceive, replyed the Empreſs, that your judgments are very irregular, ſince you believe that Gold, which is ſo fixt a Metal, that nothing has been found as yet which could occaſion a diſſolution of its interior figure, may be made by Art, and not Tin, Lead, Iron, Copper or Silver, which yet are ſo far weaker, and meaner Metals then Gold is. But the Worm-men excuſed themſelves, that they were ignorant in that Art, and that ſuch queſtions belonged more properly to

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the Ape-men, which were Her Majeſties Chymiſts.

Then the Empreſs asked them, Whether by their Senſitive perceptions they could obſerve the interior corporeal, figurative Motions both of Vegetables and Minerals? They anſwer'd, That their Senſes could perceive them after they were produced, but not before; Nevertheleſs, ſaid they, although the interior, figurative motions of Natural Creatures are not ſubject to the exterior, animal, ſenſitive perceptions, yet by their Rational perception they may judg of them, and of their productions if they be regular: Whereupon the Empreſs commanded the Bear-men to lend them ſome of their beſt Microſcopes. At which the Bear-men ſmilingly anſwered her Majeſty, that their Glaſſes would do them but little ſervice in the bowels of the Earth, becauſe there was no light; for, ſaid they, our Glaſſes do onely repreſent exterior objects, according to the various reflections and poſitions of light; and whereſoever light is wanting, the glaſſes wil do no good. To which the Worm-men replied, that although they could not ſay much of refractions, reflections, inflections, and the like; yet were they not blind, even in the bowels of the Earth: for they could ſee the ſeveral ſorts of Minerals, as alſo minute Animals, that lived there; which minute Animal Creatures were not blind neither, but had ſome kind of ſenſitive perception that was as ſerviceable to them, as ſight, taſte, ſmell, touch,

hearing, &c. was to other Animal Creatures: By which it is evident, That Nature has been as bountiful to thoſe Creatures that live under ground, or in the bowels of the Earth, as to thoſe that live upon the ſurface of the Earth, or in the Air, or in Water. But howſoever, proceeded the Worm-men, although there is light in the bowels of the Earth, yet your Microſcopes will do but little good there, by reaſon thoſe Creatures that live under ground have not ſuch an optick ſenſe as thoſe that live on the ſurface of the Earth: wherefore, unleſs you had ſuch Glaſſes as are proper for their perception, your Microſcopes will not be any ways advantagious to them. The Empreſs ſeem'd well pleaſed with this anſwer of the Worm-men; and asked them further, Whether Minerals and all other Creatures within the Earth were colourleſs? At which queſtion they could not forbear laughing; and when the Empreſs asked the reaſon why they laught? We moſt humbly beg your Majeſties pardon, replied they; for we could not chuſe but laugh, when we heard of a colourleſs Body. Why, ſaid the Empreſs, Colour is onely an accident, which is an immaterial thing, and has no being of it ſelf, but in another body. Thoſe, replied they, that informed your Majeſty thus, ſurely their rational motions were very irregular; For how is it poſſible, that a Natural nothing can have a being in Nature? If it be no ſubſtance, it cannot have a being, and if no being, it is nothing; Wherefore the diſtinction

ction between ſubſiſting of it ſelf, and ſubſiſting in another body, is a meer nicety, and non-ſenſe; for there is nothing in Nature that can ſubſiſt of, or by it ſelf, (I mean ſingly) by reaſon all parts of Nature are compoſed in one body, and though they may be infinitely divided, commixed, and changed in their particulars, yet in general, parts cannot be ſeparated from parts as long as Nature laſts; nay, we might as probably affirm, that Infinite Nature would be as ſoon deſtroyed, as that one Atom could periſh; and therefore your Majeſty may firmly believe, that there is no Body without colour, nor no Colour without body; for colour, figure, place, magnitude, and body, are all but one thing, without any ſeparation or abſtraction from each other.

The Empreſs was ſo wonderfully taken with this Diſcourſe of the Worm-men, that ſhe not only pardoned the rudeneſs they committed in laughing at firſt at her queſtion, but yielded a full aſſent to their opinion, which ſhe thought the moſt rational that ever ſhe had heard yet; and then proceeding in her queſtions, enquired further, whether they had obſerved any ſeminal principles within the Earth free from all dimenſions and qualities, which produced Vegetables, Minerals, and the like? To which they anſwered, That concerning the ſeeds of Minerals, their ſenſitive perceptions had never obſerved any; but Vegetables had certain ſeeds out of which they were produced. Then

ſhe asked, whether thoſe ſeeds of Vegetables loſt their Species, that is, were annihilated in the production of their off-ſpring? To which they anſwered, That by an Annihilation, nothing could be produced, and that the ſeeds of Vegetables were ſo far from being annihilated in their productions, that they did rather numerouſly increaſe and multiply; for the diviſion of one ſeed, ſaid they, does produce numbers of ſeeds out of it ſelf. But repli'd the Empreſs, A particular part cannot increaſe of it ſelf. 'Tis true, anſwer'd they: but they increaſe not barely of themſelves, but by joining and commixing with other parts, which do aſſiſt them in their productions, and by way of imitation form or figure their own parts into ſuch or ſuch particulars. Then, I pray inform me, ſaid the Empreſs, what diſguiſe thoſe ſeeds put on, and how they do conceal themſelves in their Tranſmutations? They anſwered, That ſeeds did no ways diſguiſe or conceal, but rather divulge themſelves in the multiplication of their off-ſpring; onely they did hide and conceal themſelves from their ſenſitive perceptions ſo, that their figurative and productive motions were not perceptible by Animal Creatures. Again, the Empreſs asked them, whether there were any Non-beings within the Earth? To which they anſwered, That they never heard of any ſuch thing; and that, if her Majeſty would know the truth thereof, ſhe muſt ask thoſe Creatures that are called Immaterial Spirits, which had a great affinity with Non-

beings,

beings,and perhaps could give her a ſatisfactory anſwer to this queſtion. Then ſhe deſired to be informed, What opinion they had of the beginning of Forms? They told her Majeſty, That they did not underſtand what ſhe meant by this expreſſion; For,ſaid they, there is no beginning in Nature, no not of Particulars; by reaſon Nature is Eternal and Infinite, and her particulars are ſubject to infinite changes and tranſmutations by vertue of their own Corporeal, figurative ſelf-motions; ſo that there's nothing new in Nature, nor properly a beginning of any thing. The Empreſs ſeem'd well ſatisfied with all thoſe anſwers, and enquired further, Whether there was no Art uſed by thoſe Creatures that live within the Earth? Yes, anſwered they: for the ſeveral parts of the Earth do join and aſſiſt each other in compoſition or framing of ſuch or ſuch particulars; and many times, there are factions and diviſions,which cauſe productions of mixt Species; as,for example, weeds, inſtead of ſweet flowres and uſeful fruits; but Gardeners and Husbandmen uſe often to decide their quarrels, and cauſe them to agree; which though it ſhews a kindneſs to the differing parties, yet 'tis a great prejudice to the Worms,and other Animal-Creatures that live under ground; for it moſt commonly cauſes their diſſolution and ruine, at beſt they are driven out of their habitations. What, ſaid the Empreſs, are not Worms produced out of the Earth? Their production in general, anſwered they, is like

the production of all other Natural Creatures, proceeding from the corporeal figurative motions of Nature; but as for their particular productions, they are according to the nature of their Species; ſome are produced out of flowers, ſome out of roots, ſome out of fruits, ſome out of ordinary Earth. Then they are very ungrateful Children, replied the Empreſs, that they feed on their own Parents which gave them life. Their life, anſwered they, is their own, and not their Parents; for no part or creature of Nature can either give or take away life; but parts do onely aſſiſt and join with parts, either in the diſſolution or production of other Parts and Creatures.

After this, and ſeveral other Conferences, which the Empreſs held with the Worm-men, ſhe diſmiſſed them; and having taken much ſatisfaction in ſeveral of their Anſwers, encouraged them in their Studies and Obſervations. Then ſhe made a Convocation of her Chymiſts, the Ape-men; and commanded them to give her an account of the ſeveral Tranſmutations which their Art was able to produce. They begun firſt with a long and tedious Diſcourſe concerning the Primitive Ingredients of Natural bodies; and how, by their Art, they had found out the principles out of which they conſiſt. But they did not all agree in their opinions; for ſome ſaid, That the Principles of all Natural Bodies were the four Elements, Fire, Air, Water, Earth, out of which they were compoſed: Others rejected

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this Elementary commixture, and ſaid, There were many Bodies out of which none of the four Elements could be extracted by any degree of Fire whatſoever; and that, on the other ſide, there were divers Bodies, whoſe reſolution by Fire reduced them into more then four different Ingredients; and theſe affirmed, That the only principles of Natural Bodies were Salt, Sulphur, and Mercury: Others again declared, That none of the forementioned could be called the True Principles of Natural Bodies; but that by their induſtry and pains which they had taken in the Art of Chymiſtry, they had diſcovered, that all Natural Bodies were produced but from one Principle, which was Water; for all Vegetables, Minerals, and Animals, ſaid they, are nothing elſe, but ſimple Water diſtinguiſhed into various figures by the vertue of their Seeds. But after a great many debates and contentions about this Subject, the Empreſs being ſo much tired that ſhe was not able to hear them any longer, impoſed a general ſilence upon them, and then declared her ſelf in this following Diſcourſe.

I am too ſenſible of the pains you have taken in the Art of Chymiſtry, to diſcover the Principles of Natural Bodies, and wiſh they had been more profitably beſtowed upon ſome other, then ſuch experiments; for both by my own Contemplation, and the Obſervations which I have made by my rational & ſenſitive perception upon Nature, and her works, I find, that

that Nature is but one Infinite Self-moving Body, which by the vertue of its ſelf-motion, is divided into Infinite parts, which parts being reſtleſs, undergo perpetual changes and tranſmutations by their infinite compoſitions and diviſions. Now, if this be ſo, as ſurely, according to regular Senſe and Reaſon, it appears no otherwiſe; it is in vain to look for primary Ingredients, or conſtitutive principles of Natural Bodies, ſince there is no more but one Univerſal Principle of Nature, to wit, ſelf-moving Matter, which is the onely cauſe of all natural effects. Next, I deſire you to conſider, that Fire is but a particular Creature, or effect of Nature, and occaſions not onely different effects in ſeveral Bodies, but on ſome Bodies has no power at all; witneſs Gold, which never could be brought yet to change its interior figure by the art of Fire; and if this be ſo, Why ſhould you be ſo ſimple as to believe that Fire can ſhew you the Principles of Nature? and that either the Four Elements, or Water onely, or Salt Sulphur and Mercury, all which are no more but particular effects and Creatures of Nature, ſhould be the Primitive Ingredients or Principles of all Natural Bodies? Wherefore, I will not have you to take more pains, and waſte your time in ſuch fruitleſs attempts, but be wiſer hereafter, and buſie your ſelves with ſuch Experiments as may be beneficial to the publick.

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The Empreſs having thus declared her mind to the Ape-men, and given them better Inſtructions then perhaps they expected, not knowing that her Majeſty had ſuch great and able judgment in Natural Philoſophy, had ſeveral conferences with them concerning Chymical Preperations, which for brevities ſake, I'le forbear to reherſe: Amongſt the reſt, ſhe asked, how it came that the Imperial Race appear'd ſo young, and yet was reported to have lived ſo long; ſome of them two, ſome three, and ſome four hundred years? and whether it was by Nature, or a ſpecial Divine bleſſing? To which they anſwered, That there was a certain Rock in the parts of that World, which contained the Golden Sands, which Rock was hallow within, and did produce a Gum that was a hundred years before it came to its full ſtrength and perfection; this Gum, ſaid they, if it be held in a warm hand, will diſſolve into an Oyl, the effects whereof are following: It being given every day for ſome certain time, to an old decayed man, in the bigneſs of a little Pea, will firſt make him ſpit for a week, or more; after this, it will cauſe Vomits of Flegm; and after that it will bring forth by vomits, humors of ſeveral colours; firſt of a pale yellow, then of a deep yellow, then of a green, and laſtly of a black colour; and each of theſe humors have a ſeveral taſte, ſome are freſh, ſome ſalt, ſome ſower, ſome bitter, and ſo forth; neither do all theſe Vomits make them ſick, but they come out on a ſudden, and

unawares, without any pain or trouble to the patient: And after it hath done all theſe mentioned effects, and clear'd both the Stomack and ſeveral other parts of the body, then it works upon the Brain, and brings forth of the Noſe ſuch kinds of humors as it did out of the Mouth, and much after the ſame manner; then it will purge by ſtool, then by urine, then by ſweat, and laſtly by bleeding at the Noſe, and the Emeroids; all which effects it will perform within the ſpace of ſix weeks, or a little more; for it does not work very ſtrongly, but gently, and by degrees: Laſtly, when it has done all this, it will make the body break out into a thick Scab, and cauſe both Hair, Teeth, and Nails to come off; which ſcab being arrived to its full maturity, opens firſt along the back, and comes off all in a piece like an armour, and all this is done within the ſpace of four months. After this the Patient is wrapt into a Cere-cloth, prepared of certain Gums and Juices, wherein he continues until the time of nine Months be expired from the firſt beginning of the cure, which is the time of a Childs formation in the Womb. In the mean while, his diet is nothing elſe but Eagles-eggs, and Hinds-milk; and after the Cere-cloth is taken away, he will appear of the age of Twenty, both in ſhape, and ſtrength. The weaker ſort of this Gum is ſoveraign in healing of wounds, and curing of ſlight diſtempers. But this is alſo to be obſerved, that none of the Imperial race does uſe any other drink but Lime-water, or water

water in which Lime-ſtone is immerged; their meat is nothing elſe but Fowl of ſeveral ſorts, their recreations are many, but chiefly Hunting.

This Relation amazed the Empreſs very much; for though in the World ſhe came from, ſhe had heard great reports of the Philoſophers-ſtone, yet had ſhe not heard of any that had ever found it out, which made her believe that it was but a Chymera; ſhe called alſo to mind, that there had been in the ſame World a Man who had a little Stone which cured all kinds of Diſeaſes outward and inward, according as it was applied; and that a famous Chymiſt had found out a certain Liquor called *Alkaheſt*, which by the vertue of its own fire, conſumed all Diſeaſes; but ſhe had never heard of a Medicine that could renew old Age, and render it beautiful, vigorous and ſtrong: Nor would ſhe have ſo eaſily believed it, had it been a medicine prepared by Art; for ſhe knew that Art, being Natures Changeling, was not able to produce ſuch a powerful effect; but being that the Gum did grow naturally, ſhe did not ſo much ſcruple at it; for ſhe knew that Nature's Works are ſo various and wonderful, that no particular Creature is able to trace her ways.

The Conferences of the Chymiſts being finiſhed, the Empreſs made an Aſſembly of her *Galenical* Phyſicians, her Herbaliſts and Anatomiſts; and firſt ſhe enquired of her Herbaliſts the particular effects of ſeveral Herbs and Drugs, and whence they proceeded?

To which they anſwered, that they could, for the moſt part, tell her Majeſty the vertues and operations of them, but the particular cauſes of their effects were unknown; onely thus much they could ſay, that their operations and vertues were generally cauſed by their proper inherent, corporeal, figurative motions, which being infinitely various in Infinite Nature, did produce infinite ſeveral effects. And it is obſerved, ſaid they, that Herbs and Drugs are as wiſe in their operations, as Men in their words and actions; nay, wiſer; and their effects are more certain then Men in their opinions; for though they cannot diſcourſe like Men, yet have they Senſe and Reaſon, as well as Men; for the diſcurſive faculty is but a particular effect of Senſe and Reaſon in ſome particular Creatures, to wit, Men, and not a principle of Nature, and argues often more folly than wiſdom. The Empreſs asked, Whether they could not by a compoſition and commixture of other Drugs make them work other effects then they did, uſed by themſelves? They anſwered, That they could make them produce artificial effects, but not alter their inherent, proper and particular natures.

Then the Empreſs commanded her Anatomiſts to diſſect ſuch kinds of Creatures as are called Monſters. But they anſwered her Majeſty, That it would be but an unprofitable and uſeleſs work, and hinder their better imployments; for when we diſſect dead Animals, ſaid they, it is for no other end, but to obſerve what

defects

defects or diſtempers they had, that we may cure the like in living ones, ſo that all our care and induſtry concerns onely the preſervation of Mankind; but we hope your Majeſty will not preſerve Monſters, which are moſt commonly deſtroyed, except it be for novelty: Neither will the diſſection of Monſters prevent the errors of Nature's irregular actions; for by diſſecting ſome, we cannot prevent the production of others; ſo that our pains and labour will be to no purpoſe, unleſs to ſatisfie the vain curioſities of inquiſitive men. The Empreſs replied, That ſuch diſſections would be very beneficial to Experimental Philoſophers. If Experimental Philoſophers, anſwer'd they, do ſpend their time in ſuch uſeleſs Inſpections, they waſte it in vain, and have nothing but their labour for their pains.

Laſtly, her Majeſty had ſome Conferences with the *Galenick* Phyſicians about ſeveral Diſeaſes, and amongſt the reſt, deſired to know the cauſe and nature of Apoplexies, and the ſpotted Plague.. They anſwered, That a deadly Apoplexy was a dead palſie of the Brain; and the ſpotted Plague was a Gangrene of the Vital parts: and as the Gangrene of outward parts did ſtrike inwardly; ſo the Gangrene of inward parts, did break forth outwardly: which is the cauſe, ſaid they, that as ſoon as the ſpots appear, death follows; for then it is an infallible ſign, that the body is throughout infected with a Gangrene, which is a ſpreading

evil; but ſome Gangrenes do ſpread more ſuddenly than others, and of all ſorts of Gangrenes, the Plaguy-Gangrene is the moſt infectious; for other Gangrenes infect but the next adjoining parts of one particular body, and having killed that ſame Creature, go no further, but ceaſe; when as, the Gangrene of the Plague, infects not onely the adjoining parts of one particular Creature, but alſo thoſe that are diſtant; that is, one particular body infects another, and ſo breeds a Univerſal Contagion. But the Empreſs being very deſirous to know in what manner the Plague was propagated, and became ſo contagious, asked, Whether it went actually out of one body into another? To which they anſwered, That it was a great diſpute amongſt the Learned of their Profeſſion, Whether it came by a diviſion and compoſition of parts; that is, by expiration and inſpiration; or whether it was cauſed by imitation: Some Experimental Philoſophers, ſaid they, will make us believe, that by the help of their Microſcopes, they have obſerved the Plague to be a body of little Flies like Atoms, which go out of one body into another, through the ſenſitive paſſages; but the moſt experienced and wiſeſt of our ſociety, have rejected this opinion as a ridiculous fancy, and do, for the moſt part, believe, that it is cauſed by an imitation of Parts; ſo that the motions of ſome parts which are found, do imitate the motions of thoſe that are infected and that by this means, the Plague becomes contagions, and ſpreading.

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The Empreſs having hitherto ſpent her time in the Examination of the Bird- Fiſh- Worm- and Ape-men, *&c.* and received ſeveral Intelligences from their ſeveral imployments; at laſt had a mind to divert her ſelf after her ſerious Diſcourſes, and therefore ſhe ſent for the Spider-men, which were her Mathematicians, the Lice-men which were here Geometricians, and the Magpie- Parrot- and Jackdaw-men, which were her Orators and Logicians. The Spider-men came firſt, and preſented her Majeſty with a table full of Mathematical points, lines, and figures of all ſorts, of ſquares, circles, triangles, and the like; which the Empreſs, notwithſtanding that ſhe had a very ready wit, and quick apprehenſion, could not underſtand; but the more ſhe endeavoured to learn, the more was ſhe confounded: Whether they did ever ſquare the Circle, I cannot exactly tell, nor whether they could make imaginary points and lines; but this I dare ſay, That their points and lines were ſo ſlender, ſmall and thin, that they ſeem'd next to Imaginary. The Mathematicians were in great eſteem with the Empreſs, as being not onely the chief Tutors and Inſtructors in many Arts, but ſome of them excellent Magicians and Informers of Spirits, which was the reaſon their Characters were ſo abſtruſe and intricate, that the Empereſs knew not what to make of them. There is ſo much to learn in your Art, ſaid ſhe, that I can neither ſpare time from other affairs to buſie my ſelf in your profeſſion,

profeſſion; nor, if I could, do I think I ſhould ever be able to underſtand your Imaginary points, lines and figures, becauſe they are Non-beings.

Then came the Lice-men, and endeavoured to meaſure all things to a hairs-breadth, and weigh them to an Atom; but their weights would ſeldom agree, eſpecially in the weighing of Air, which they found a task impoſſible to be done; at which the Empreſs began to be diſpleaſed, and told them, that there was neither Truth nor Juſtice in their Profeſſion; and ſo diſſolved their ſociety.

After this, the Empreſs was reſolved to hear the Magpie-Parrot-and Jackdaw-men, which were her profeſſed Orators and Logicians; whereupon one of the Parrot-men roſe with great formality, and endeavoured to make an Eloquent Speech before her Majeſty; but before he had half ended, his arguments and diviſions being ſo many, that they cauſed a great confuſion in his brain, he could not go forward, but was forced to retire backward, with great diſgrace both to himſelf, and the whole Society; and although one of his brethren endeavoured to ſecond him by another ſpeech, yet was he as far to ſeek, as the former. At which the Empreſs appear'd not a little troubled, and told them, That they followed too much the Rules of Art, and confounded themſelves with too nice formalities and diſtinctions; but ſince I know, ſaid ſhe, that you are a people who have naturally voluble tongues,

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and good memories; I deſire you to conſider more the ſubject you ſpeak of, then your artificial periods, connexions and parts of ſpeech, and leave the reſt to your natural Eloquence; which they did, and ſo became very eminent Orators.

Laſtly, her Imperial Majeſty being deſirous to know what progreſs her Logicians had made in the Art of diſputing, Commanded them to argue upon ſeveral Themes or Subjects; which they did; and having made a very nice diſcourſe of Logiſtical terms and propoſitions, entred into a diſpute by way of Syllogiſtical Arguments, through all the Figures and Modes: One began with an Argument of the firſt Mode of the firſt Figure, thus:

Every Politician is wiſe:
Every Knave is a Politician,
Therefore every Knave is wiſe.

Another contradicted him with a Syllogiſm of the ſecond Mode of the ſame Figure, thus:

No Politician is wiſe:
Every Knave is a Politician,
Therefore no Knave is wiſe.

The third made an Argument in the third Mode of the ſame Figure, after this manner:

Every Politician is wiſe:
Some Knaves are Politicians,
Therefore ſome Knaves are wiſe.

The Fourth concluded with a Syllogiſm in the fourth Mode of the ſame Figure, thus;

No Politican is wiſe:
Some Knaves are Politicians,
Therefore ſome Knaves are not wiſe.

After this they took another ſubject, and one propounded this Syllogiſm;

Every Philoſopher is wiſe:
Every Beaſt is wiſe,
Therefore every Beaſt is a Philoſopher.

But another ſaid that this Argument was falſe, therefore he contradicted him with a Syllogiſm of the ſecond Figure of the fourth Mode, thus:

Every Philoſopher is wiſe:
Some Beaſts are not wiſe,
Therefore ſome Beaſts are not Philoſophers.

Thus they argued, and intended to go on, but the Empreſs interrupted them: I have enough, ſaid ſhe, of your chopt Logick, and will hear no more of your Syllogiſms; for it diſorders my Reaſon, and puts my Brain on the rack; your formal argumentations are able to ſpoil all natural wit; and I'le have you to conſider, that Art does not make Reaſon, but Reaſon makes Art; and therefore as much as Reaſon is above Art, ſo much is a natural rational diſcourſe to be preferred before an artificial: for Art is, for the moſt part irregular, and diſorders Men's underſtandings more then it rectifies

ſies them, and leads them into a Labyrinth whence they'l never get out, and makes them dull and unfit for uſeful employments; eſpecially your Art of Logick, which conſiſts onely in contradicting each other, in making Sophiſmes, and obſcuring Truth, inſtead of clearing it.

But they replied to her Majeſty, That the knowledg of Nature, that is, Natural Philoſophy, would be imperfect without the Art of Logick; and that there was an improbable Truth which could no otherwiſe be found out then by the Art of diſputing. Truly, ſaid the Empreſs, I do believe that it is with Natural Philoſophy, as it is with all other effects of Nature; for no particular knowledg can be perfect, by reaſon knowledg is dividable, as well as compoſable; nay, to ſpeak properly, Nature her ſelf cannot boaſt of any perfection, but God himſelf; becauſe there are ſo many irregular motions in Nature, and 'tis but a folly to think that Art ſhould be able to regulate them, ſince Art it ſelf is, for the moſt part, irregular. But as for Improbable Truth I know not what your meaning is; for Truth is more then Improbability: nay, there is ſo much difference between Truth and Improbability, that I cannot conceive it poſſible how they can be joined together. In ſhort, ſaid ſhe, I do no ways approve of your Profeſſion; and though I will not diſſolve your Society, yet I ſhall never take delight in hearing you any more; wherefore confine your diſputations to your Schools,

leſt beſides the Commonwealth of Learning, they diſturb alſo Divinity and Policy, Religion and Laws, and by that means draw an utter ruine and deſtruction both upon Church and State.

After the Empreſs had thus finiſh'd the Diſcourſes and Conferences with the mentioned Societies of her *Vertuoſo's*, ſhe conſidered by her ſelf the manner of their Religion, and finding it very defective, was troubled, that ſo wiſe and knowing a people ſhould have no more knowledg of the Divine Truth; Wherefore ſhe conſulted with her own thoughts, whether it was poſſible to convert them all to her own Religion, and to that end ſhe reſolved to build Churches, and make alſo up a Congregation of Women, whereof ſhe intended to be the head her ſelf, and to inſtruct them in the ſeveral points of her Religion. This ſhe had no ſooner begun, but the Women, which generally had quick wits, ſubtile conceptions, clear underſtandings, and ſolid judgments, became, in a ſhort time, very devout and zealous Siſters; for the Empreſs had an excellent gift of Preaching, and inſtructing them in the Articles of Faith; and by that means, ſhe converted them not onely ſoon, but gained an extraordinary love of all her Subjects throughout that World. But at laſt, pondering with her ſelf the inconſtant nature of Mankind, and fearing that in time they would grow weary, and deſert the divine Truth, following their own fancies, and living according to their own deſires; ſhe began to

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be troubled that her labours and pains ſhould prove of ſo little effect, and therefore ſtudied all manner of ways to prevent it. Amongſt the reſt, ſhe call'd to mind a Relation which the Bird-men made her once, of a Mountain that did burn in flames of fire; and thereupon did immediately ſend for the wiſeſt and ſubtileſt of her Worm-men, commanding them to diſcover the cauſe of the Eruption of that ſame fire; which they did; and having dived to the very bottom of the Mountain, informed her Majeſty, That there was a certain ſort of Stone, whoſe nature was ſuch, that being wetted, it would grow exceſſively hot, and break forth into a flaming-fire, until it became dry, and then it ceaſed from burning. The Empreſs was glad to hear this news, and forthwith deſired the Worm-men to bring her ſome of that Stone, but be ſure to keep it ſecret: She ſent alſo for the Bird-men, and asked them whether they could not get her a piece of the Sun-ſtone? They anſwered, That it was impoſſible, unleſs they did ſpoil or leſſen the light of the World: but, ſaid they, if it pleaſe your Majeſty, we can demoliſh one of the numerous Stars of the Sky, which the World will never miſs.

The Empreſs was very well ſatisfied with this propoſal, and having thus imployed theſe two ſorts of men, in the mean while builded two Chappels one above another; the one ſhe lined throughout with Diamonds, both Roof, Walls and Pillars; but the other

ſhe reſolved to line with the Star-ſtone; the Fire-ſtone ſhe placed upon the Diamond-lining, by reaſon Fire has no power on Diamonds; and when ſhe would have that Chappel where the Fire-ſtone was, appear all in a flame, ſhe had by the means of Artificial pipes, water conveighed into it, which by turning the Cock, did, as out of a Fountain, ſpring over all the room, and as long as the Fire-ſtone was wet, the Chappel ſeemed to be all in a flaming-fire.

The other Chappel, which was lined with the Star-ſtone, did onely caſt a ſplendorous and comfortable light; both the Chappels ſtood upon Pillars, juſt in the middle of a round Cloyſter, which was dark as night; neither was there any other light within them, but what came from the Fire-and Star-ſtone; and being every where open, allowed to all that were within the compaſs of the Cloyſter, a free proſpect into them; beſides, they were ſo artificially contrived, that they did both move in a Circle about their own Centres, without intermiſſion, contrary ways. In the Chappel which was lined with the Fire-ſtone, the Empreſs preached Sermons of Terror to the wicked, and told them of the puniſhments for their ſins, to wit, That after this life they ſhould be tormented in an everlaſting Fire. But in the other Chappel lined with the Star-ſtone, ſhe preached Sermons of Comfort to thoſe that repented of their ſins, and were troubled at their own wickedneſs: Neither did the heat of the flame in the

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leaſt hinder her; for the Fire-ſtone did not caſt ſo great a heat but the Empreſs was able to endure it, by reaſon the water which was poured on the Stone, by its own ſelf-motion turned into a flaming-fire, occaſioned by the natural motions of the Stone, which made the flame weaker then if it had been fed by ſome other kind of fuel; the other Chappel where the Star-Stone was, although it did caſt a great light, yet was it without all heat, and the Empreſs appear'd like an Angel in it; and as that Chappel was an embleme of *Hell*, ſo this was an embleme of *Heaven*. And thus the Empreſs, by Art, and her own Ingenuity, did not onely convert the *Blazing-World* to her own Religion, but kept them in a conſtant belief, without inforcement or blood-ſhed; for ſhe knew well, that belief was a thing not to be forced or preſſed upon the people, but to be inſtilled into their minds by gentle perſwaſions; and after this manner ſhe encouraged them alſo in all other duties and employments: for Fear, though it makes people obey, yet does it not laſt ſo long, nor is it ſo ſure a means to keep them to their duties, as Love.

Laſt of all, when ſhe ſaw that both Church and State was now in a well-ordered and ſetled condition, her thoughts reflected upon the World ſhe came from; and though ſhe had a great deſire to know the condition of the ſame, yet could ſhe adviſe no manner of way how to gain any knowledg thereof; at laſt, after many ſerious conſiderations, ſhe conceived that it was impoſſible to

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be done by any other means, then by the help of Immaterial Spirits; wherefore ſhe made a Convocation of the moſt learned, witty and ingenious of all the forementioned ſorts of Men, and deſired to know of them, whether there were any Immaterial Spirits in their World. Firſt, ſhe enquired of the Worm-men, whether they had perceived ſome within the Earth? They anſwered her Majeſty, That they never knew of any ſuch Creatures; for whatſoever did dwell within the Earth, ſaid they, was imbodied and material. Then ſhe asked the Fly-men, whether they had obſerved any in the Air? for you having numerous Eyes, ſaid ſhe, will be more able to perceive them, than any other Creatures. To which they anſwered her Majeſty, That although Spirits, being immaterial, could not be perceived by the Worm-men in the Earth, yet they perceived that ſuch Creatures did lodg in the Vehicles of the Air. Then the Empreſs asked, Whether they could ſpeak to them, and whether they did underſtand each other? The Fly-men anſwered, That thoſe Spirits were always cloth'd in ſome ſort or other of Material Garments; which Garments were their Bodies, made, for the moſt part, of Air; and when occaſion ſerved, they could put on any other ſort of ſubſtances; but yet they could not put theſe ſubſtances into any form or ſhape, as they pleaſed. The Empreſs asked the Fly-men, whether it was poſſible that ſhe could be acquainted, and have ſome conferences with them? They

They anſwered, They did verily believe ſhe might. Hereupon the Empreſs commanded the Fly-men to ask ſome of the Spirits, Whether they would be pleaſed to give her a Viſit? This they did; and after the Spirits had preſented themſelves to the Empreſs, (in what ſhapes or forms, I cannot exactly tell) after ſome few Complements that paſſed between them, the Empreſs told the Spirits that ſhe queſtioned not, but they did know how ſhe was a ſtranger in that World, and by what miraculous means ſhe was arrived there; and ſince ſhe had a great deſire to know the condition of the World ſhe came from, her requeſt to the Spirits was, To give her ſome Information thereof, eſpecially of thoſe parts of the World where ſhe was born, bred, and educated; as alſo of her particular friends and acquaintance: all which, the Spirits did according to her deſire. At laſt, after a great many conferences and particular intelligences, which the Spirits gave the Empreſs, to her great ſatisfaction and content; ſhe enquired after the moſt famous Students, Writers, and Experimental Philoſophers in that World, which they gave her a full relation of: amongſt the reſt ſhe enquired, Whether there were none that had found out yet the *Jews Cabbala?* Several have endeavoured it, anſwered the Spirits, but thoſe that came neareſt (although themſelves denied it) were one Dr. *Dee*, and one *Edward Kelly*, the one repreſenting *Moſes*, and the other *Aaron*; for *Kelly* was to Dr. *Dee*, as *Aaron* to *Moſes*;

but yet they proved at laſt but meer Cheats; and were deſcribed by one of their own Country-men, a famous Poet, named *Ben. Johnſon*, in a Play call'd, *The Alchymiſt*, where he expreſſed *Kelly* by Capt. *Face*, and *Dee* by Dr. *Subtle*, and their two Wives by *Doll Common*, and the Widow; by the *Spaniard* in the Play, he meant the *Spaniſh* Ambaſſador, and by Sir *Epicure Mammon*, a *Poliſh* Lord. The Empreſs remembred that ſhe had ſeen the Play, and asked the Spirits, whom he meant by the name of *Ananias*? Some Zealous Brethren, anſwered they, in *Holland*, *Germany*, and ſeveral other places. Then ſhe asked them, Who was meant by the *Druggiſt*? Truly, anſwered the Spirits, We have forgot, it being ſo long ſince it was made and acted. What, replied the Empreſs, Can Spirits forget? Yes, ſaid the Spirits; for what is paſt, is onely kept in memory, if it be not recorded. I did believe, ſaid the Empreſs, That Spirits had no need of Memory, or Remembrance, and could not be ſubject to Forgetfulneſs. How can we, anſwered they, give an account of things preſent, if we had no Memory, but eſpecially of things paſt, unrecorded, if we had no Remembrance? Said the Empreſs, By preſent Knowledg and Underſtanding. The Spirits anſwered, That preſent Knowledg and Underſtanding was of actions or things preſent, not of paſt. But, ſaid the Empreſs, you know what is to come, without Memory or Remembrance; and therefore you may know

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what is paſt without memory and remembrance. They anſwered, That their foreknowledg was onely a prudent and ſubtile Obſervation made by comparing of things or actions paſt, with thoſe that are preſent; and that Remembrance was nothing elſe but a Repetition of things or actions paſt.

Then the Empreſs asked the Spirits, Whether there was a threefold *Cabbala?* They anſwered, *Dee* and *Kelly* made but a two-fold *Cabbala*, to wit, of the Old and New Teſtament, but others might not onely make two or three, but threeſcore *Cabbala's*, if they pleaſed. The Empreſs asked, Whether it was a Traditional, or meerly a Scriptural, or whether it was a Literal, Philoſophical, or Moral *Cabbala?* Some, anſwered they, did believe it meerly Traditional, others Scriptural, ſome Literal, and ſome Metaphorical: but the truth is, ſaid they, 'twas partly one, and partly the other; as partly a Traditional, partly a Scriptural, partly Literal, partly Metaphorical. The Empreſs asked further, Whether the *Cabbala* was a work onely of Natural Reaſon, or of Divine Inſpiration? Many, ſaid the Spirits, that write *Cabbala's* pretend to Divine Inſpirations; but whether it be ſo, or not, it does not belong to us to judg; onely this we muſt needs confeſs, that it is a work which requires a good wit, and a ſtrong Faith, but not Natural Reaſon; for though Natural Reaſon is moſt perſwaſive, yet Faith is the chief that is required in *Cabbaliſts*. But, ſaid the Empreſs,

Is there not Divine Reaſon, as well as there is Natural? No, anſwered they: for there is but a Divine Faith, and as for Reaſon it is onely Natural; but you Mortals are ſo puzled about this Divine Faith, and Natural Reaſon, that you do not know well how to diſtinguiſh them, but confound them both, which is the cauſe you have ſo many divine Philoſophers who make a Gallimafry both of Reaſon and Faith. Then ſhe asked, Whether pure Natural Philoſophers were Cabbaliſts? They anſwered, No; but onely your Myſtical or Divine Philoſophers, ſuch as ſtudy beyond Senſe and Reaſon. She enquired further, Whether there was any Cabbala in God, or whether God was full of Idea's? They anſwered, There could be nothing in God, nor could God be full of any thing, either forms or figures, but of himſelf; for God is the Perfection of all things, and an Unexpreſſible Being, beyond the conception of any Creature, either Natural or Supernatural. Then I pray inform me, ſaid the Empreſs, Whether the Jews Cabbala or any other, conſiſt in Numbers? The Spirits anſwered, No: for Numbers are odd, and different, and would make a diſagreement in the Cabbala. But, ſaid ſhe again, Is it a ſin then not to know or underſtand the Cabbala? God is ſo merciful, anſwered they, and ſo juſt, that he will never damn the ignorant, and ſave onely thoſe that pretend to know him and his ſecret Counſels by their Cabbala's; but he loves thoſe that adore and

worſhip

worſhip him with fear and reverence, and with a pure heart. She asked further, which of theſe two Cabbala's was moſt approved, the Natural, or Theological? The Theological, anſwered they, is myſtical, and belongs onely to Faith; but the Natural belongs to Reaſon. Then ſhe asked them, Whether Divine Faith was made out of Reaſon? No anſwered they, for Faith proceeds onely from a Divine ſaving Grace, which is a peculiar Gift of God. How comes it then, replied ſhe, that Men, even thoſe that are of ſeveral opinions, have Faith more or leſs? A Natural Belief, anſwered they, is not a Divine Faith. But, proceeded the Empreſs, How are you ſure that God cannot be known? The ſeveral Opinions you Mortals have of God, anſwered they, are ſufficient witneſſes thereof. Well then, replied the Empreſs, leaving this inquiſitive knowledg of God, I pray inform me, whether you Spirits give motion to Natural Bodies? No, anſwered they; but, on the contrary, Natural material bodies give Spirits motion; for we Spirits, being incorporeal, have no motion but from our Corporeal Vehicles, ſo that we move by the help of our Bodies, and not the Bodies by our help; for pure Spirits are immovable. If this be ſo, replied the Empreſs, How comes it then that you can move ſo ſuddenly at a vaſt diſtance? They anſwered, That ſome ſorts of matter were more pure, rare, and conſequently more light and agil then others; and this was the rea-

ſon of their quick and ſudden motions. Then the Empreſs asked them, Whether they could ſpeak without a body, or bodily organs? No, ſaid they; nor could we have any bodily ſenſe, but onely knowledg. She asked, Whether they could have Knowledg without Body? Not a Natural, anſwered they, but a Supernatural Knowledg, which is a far better Knowledg then a Natural. Then ſhe asked them, Whether they had a General or Univerſal Knowledg? They anſwered, Single or particular created Spirits, have not; for not any Creature, but God Himſelf, can have an abſolute and perfect knowledg of all things. The Empreſs asked them further, Whether Spirits had inward and outward parts? No, anſwered they; for parts onely belong to bodies, not to Spirits. Again, ſhe asked them, Whether their Vehicles were living Bodies? They are Self-moving Bodies, anſwered they, and therefore they muſt needs be living; for nothing can move it ſelf, without it hath life. Then, ſaid ſhe, it muſt neceſſarily follow, that this living, Self-moving Body gives motion to the Spirit, and not the Spirit motion to the Body, as its Vehicle. You ſay very true, anſwered they, and we told you this before. Then the Empreſs asked them, Of what forms of Matter thoſe Vehicles were? They ſaid they were of ſeveral different forms; ſome groſs and denſe, and others more pure, rare, and ſubtil. If you be not Material, ſaid the Empreſs, how can you be Generators of all Creatures? We are no

more,

more, anſwered they, the Generators of material Creatures, then they are the Generators of us Spirits. Then ſhe asked, Whether they did leave their Vehicles? No, anſwered they; for we being incorporeal, cannot leave or quit them: but our Vehicles do change into ſeveral forms and figures, according as occaſion requires. Then the Empreſs deſired the Spirits to tell her, Whether Man was a little World? They anſwered, That if a Fly or Worm was a little World, then Man was ſo too. She asked again, Whether our Fore-fathers had been as wiſe, as Men were at preſent, and had underſtood ſenſe and reaſon, as well as they did now? They anſwered, That in former Ages they had been as wiſe as they are in this preſent, nay, wiſer; for, ſaid they, many in this age do think their Fore-fathers have been Fools, by which they prove themſelves to be ſuch. The Empreſs asked further, Whether there was any Plaſtick power in Nature? Truly, ſaid the Spirits, Plaſtick power is a hard word, & ſignifies no more then the power of the corporeal, figurative motions of Nature. After this, the Empreſs deſired the Spirits to inform her where the Paradiſe was, Whether it was in the midſt of the World as a Centre of pleaſure? or, Whether it was the whole World; or a peculiar World by it ſelf, as a World of Life, and not of Matter; or whether it was mixt, as a world of living animal Creatures? They anſwered, That Paradiſe was not in the world ſhe came from, but in that world ſhe lived in at preſent; and

that

that it was the very ſame place where ſhe kept her Court, and where her Palace ſtood, in the midſt of the Imperial City. The Empreſs asked further, Whether in the beginning and Creation of the World, all Beaſts could ſpeak? They anſwered, That no Beaſts could ſpeak, but onely thoſe ſorts of Creatures which were Fiſh-men, Bear-men, Worm-men, and the like, which could ſpeak in the firſt Age, as well as they do now. She asked again, Whether they were none of thoſe Spirits that frighted *Adam* out of the Paradiſe, at leaſt cauſed him not to return thither again? They anſweredthey were not. Then ſhe deſired to be informed, whither *Adam* fled when he was driven out of the Paradiſe? Out of this World, ſaid they, you are now Empreſs of, into the World you came from. If this be ſo, replied the Empreſs, then ſurely thoſe Cabbaliſts are much out of their ſtory, who believe the Paradiſe to be a world of Life onely, without Matter; for this world, though it be moſt pleaſant and fruitful, yet it is not a world of meer Immaterial life, but a world of living, Material Creatures. VVithout queſtion, they are, anſwered the Spirits; for not all *Cabbala's* are true. Then the Empreſs asked, That ſince it is mentioned in the ſtory of the Creation of the World, that *Eve* was tempted by the Serpent, Whether the Devil was within the Serpent, or, Whether the Serpent tempted her without the Devil? They anſwered, That the Devil was within the Serpent. But how came it then,

replied

replied ſhe, that the Serpent was curſed? They anſwered, becauſe the Devil was in him; for are not thoſe men in danger of damnation which have the Devil within them, who perſwades them to believe and act wickedly? The Empreſs asked further, Whether Light and the Heavens were all one? They anſwered, That that Region which contains the Lucid natural Orbs, was by Mortals named Heaven; but the Beatifical Heaven, which is the Habitation of the Bleſſed Angels and Souls, was ſo far beyond it, that it could not be compared to any Natural Creature. Then the Empreſs asked them, Whether all Matter was fluid at firſt? They anſwered, That Matter was always as it is; and that ſome parts of Matter were rare, ſome denſe, ſome fluid, ſome ſolid, *&c.* Neither was God bound to make all Matter fluid at firſt. She asked further, Whether Matter was immovable in it ſelf? We have anſwered you before, ſaid they, That there is no motion but in Matter; and were it not for the motion of Matter, we Spirits, could not move, nor give you any anſwer to your ſeveral queſtions. After this, the Empreſs asked the Spirits, Whether the Univerſe was made within the ſpace of ſix days, or, Whether by thoſe ſix days, were meant ſo many Decrees or Commands of God? They anſwered her, That the World was made by the All-powerful Decree and Command of God; but whether there were ſix Decrees or Commands, or fewer, or more, no Creature was able to tell.

Then ſhe inquired, Whether there was no myſtery in Numbers? No other myſtery, anſwered the Spirits, but reckoning or counting; for Numbers are onely marks of remembrance. But what do you think of the Number of Four, ſaid ſhe, which *Cabbaliſts* make ſuch ado withal, and of the Number of Ten, when they ſay that Ten is all, and that all Numbers are virtually comprehended in Four? We think, anſwered they, that *Cabbaliſts* have nothing elſe to do but to trouble their heads with ſuch uſeleſs Fancies; for naturally there is no ſuch thing as prime or all in Numbers; nor is there any other myſtery in Numbers, but what Man's fancy makes; but what Men call Prime, or All, we do not know, becauſe they do not agree in the number of their opinion. Then the Empreſs asked, Whether the number of ſix was a ſymbole of Matrimony, as being made up of Male and Femal, for two into three is ſix. If any number can be a ſymbole of Matrimony, anſwered the Spirits, it is not Six, but Two; if two may be allowed to be a Number: for the act of Matrimony is made up of two joined in one. She asked again, What they ſaid to the number of Seven? whether it was not an Embleme of God, becauſe *Cabbaliſts* ſay, That it is neither begotten, nor begets any other Number? There can be no Embleme of God, anſwered the Spirits; for if we do not know what God is, how can we make an Embleme of him? Nor is there any Number in God, for God is the perfection Himſelf; but

numbers

Numbers are imperfect; and as for the begetting of numbers, it is done by Multiplication and Addition; but Subſtraction is as a kind of death to Numbers. If there be no myſtery in Numbers, replied the Empreſs, then it is in vain to refer the Creation of the World to certain Numbers, as *Cabbaliſts* do. The onely myſtery of Numbers, anſwered they, concerning the Creation of the World, is, that as Numbers do multiply, ſo does the World. The Empreſs asked, how far Numbers did multiply? The Spirits anſwered, to Infinite. Why, ſaid ſhe, Infinite cannot be reckoned, nor numbred. No more, anſwered they, can the parts of the Univerſe; for God's Creation, being an Infinite action, as proceeding from an Infinite Power, could not reſt upon a finite Number of Creatures, were it never ſo great. But leaving the myſtery of Numbers, proceeded the Empreſs, Let me now deſire you to inform me, Whether the Suns and Planets were generated by the Heavens, or Æthereal Matter? The Spirits anſwered, That the Stars and Planets were of the ſame matter which the Heavens, the Æther, and all other Natural Creatures did conſiſt of; but whether they were generated by the Heavens or Æther, they could not tell: if they be, ſaid they, they are not like their Parents; for the Sun, Stars, and Planets, are more ſplendorous then the Æther, as alſo more ſolid and conſtant in their motions: But put the caſe, the Stars and Planets were generated by the Heavens, and

the Æthereal Matter; the queſtion then would be, Out of what theſe are generated or produced? If theſe be created out of nothing, and not generated out of ſomething, then it is probable the Sun, Stars and Planets are ſo too; nay, it is more probable of the Stars and Planets, then of the Heavens, or the fluid Æther, by reaſon the Stars and Planets ſeem to be further off from Mortality, then the particular parts of the Æther; for no doubt but the parts of the Æthereal Matter, alter into ſeveral forms, which we do not perceive of the Stars and Planets. The Empreſs asked further, Whether they could give her information of the three principles of Man, according to the doctrine of the Platoniſts; as firſt of the Intellect, Spirit, or Divine Light. 2. Of the Soul of Man her ſelf: and 3. Of the Image of the Soul, that is, her vital operation on the body? The Spirits anſwered, That they did not underſtand theſe three diſtinctions, but that they ſeem'd to corporeal ſenſe and reaſon, as if they were three ſeveral bodies, or three ſeveral corporeal actions; however, ſaid they, they are intricate conceptions of irregular Fancies. If you do not underſtand them, replied the Empreſs, how ſhall human Creatures do then? Many, both of your modern and ancient Philoſophers, anſwered the Spirits, endeavour to go beyond Senſe and Reaſon, which makes them commit abſurdities; for no corporeal Creature can go beyond Senſe and Reaſon; no not we

Spirits,

Spirits, as long as we are in our corporeal Vehicles. Then the Empreſs asked them, Whether there were any Atheiſts in the World? The Spirits anſwered, That there were no more Atheiſts then what *Cabbaliſts* make. She asked them further, Whether Spirits were of a globous or round Figure? They anſwered, That Figure belonged to body, but they being immaterial, had no Figure. She asked again, Whether Spirits were not like Water or Fire? They anſwered, that Water and Fire was material, were it the pureſt and moſt refined that ever could be; nay, were it above the Heavens: But we are no more like Water or Fire, ſaid they, then we are like Earth; but our Vehicles are of ſeveral forms, figures and degrees of ſubſtances. Then ſhe deſired to know, Whether their Vehicles were made of Air? Yes, anſwered the Spirits, ſome of our Vehicles are of thin Air. Then I ſuppoſe, replied the Empreſs, That thoſe airy Vehicles, are your corporeal Summer-ſuits. She asked further, Whether the Spirits had not aſcending and deſcending-motions, as well as other Creatures? They anſwered, That properly there was no aſcenſion or deſcenſion in Infinite Nature, but onely in relation to particular parts; and as for us Spirits, ſaid they, We can neither aſcend nor deſcend without corporeal Vehicles; nor can our Vehicles aſcend or deſcend, but according to their ſeveral ſhapes and figures, for there can be no motion without body. The Empreſs asked

them further, Whether there was not a World of Spirits, as well as there is of Material Creatures? No, anſwered they; for the word *World* implies a quantity or multitude of corporeal Creatures, but we being Immaterial, can make no World of Spirits. Then ſhe deſired to be informed when Spirits were made? We do not know, anſwered they, how and when we were made, nor are we much inquiſitive after it; nay, if we did, it would be no benefit, neither for us, nor for you Mortals to know it. The Empreſs replied, That *Cabbaliſts* and Divine Philoſophers ſaid, Mens rational Souls were Immaterial, and ſtood as much in need of corporeal Vehicles, as Spirits did. If this be ſo, anſwered the Spirits, then you are Hermaphrodites of Nature; but your *Cabbaliſts* are miſtaken, for they take the pureſt and ſubtileſt parts of Matter, for Immaterial Spirits. Then the Empreſs asked, When the Souls of Mortals went out of their Bodies, whether they went to Heaven or Hell; or whether they remained in airy Vehicles? God's Juſtice and Mercy, anſwered they, is perfect, and not imperfect; but if you Mortals will have Vehicles for your Souls, and a place that is between Heaven and Hell, it muſt be Purgatory, which is a place of Purification, for which action Fire is more proper then Air; and ſo the Vehicles of thoſe Souls that are in Purgatory, cannot be airy, but fiery; and after this rate there can be but four places for human Souls to be in, *viz.* Heaven, Hell, Purgatory,

and

and this World; but as for Vehicles, they are but fancies, not real truths. Then the Empreſs asked them, Where Heaven and Hell was? Your Saviour Chriſt, anſwered the Spirits, has informed you, that there is Heaven and Hell, but he did not tell you what, nor where they are; wherefore it is too great a preſumption for you Mortals to inquire after it: If you do but ſtrive to get into Heaven, it is enough, though you do not know where or what it is; for it is beyond your knowledg and underſtanding. I am ſatisfied, replied the Empreſs; and asked further, Whether there were any Figures or Characters in the Soul? They anſwered, Where there was no Body, there could be no Figure. Then ſhe asked them, Whether Spirits could be naked? and whether they were of a dark, or a light colour? As for our Nakedneſs, it is a very odd queſtion, anſwered the Spirits; and we do not know what you mean by a Naked Spirit; for you judg of us as of corporeal Creatures; and as for Colour, ſaid they, it is according to our Vehicles; for Colour belongs to Body, and as there is no Body that is colourleſs, ſo there is no Colour that is bodileſs. Then the Empreſs deſired to be informed, Whether all Souls were made at the firſt Creation of the World? We know no more, anſwered the Spirits, of the origin of humane Souls, then we know of our Selves. She asked further, Whether humane bodies were not burthenſome to humane Souls? They anſwered, That Bodies made

made Souls active, as giving them motion; and if action was troubleſome to Souls, then Bodies were ſo too. She asked again, Whether Souls did chuſe Bodies? They anſwered, That *Platonicks* believed, the Souls of Lovers lived in the Bodies of their Beloved; but ſurely, ſaid they, if there be a multitude of Souls in a World of Matter, they cannot miſs Bodies; for as ſoon as a Soul is parted from one Body, it enters into another; and Souls having no motion of themſelves, muſt of neceſſity be clothed or imbodied with the next parts of Matter. If this be ſo, replied the Empreſs, then I pray inform me, Whether all matter be ſoulified? The Spirits anſwered, They could not exactly tell that; but if it was true, that Matter had no other motion but what came from a ſpiritual power, and that all matter was moving, then no ſoul could quit a Body, but ſhe muſt of neceſſity enter into another ſoulified Body, and then there would be two immaterial ſubſtances in one Body. The Empreſs asked, Whether it was not poſſible that there could be two Souls in one Body? As for Immaterial-Souls, anſwered the Spirits, it is impoſſible; for there cannot be two Immaterials in one Inanimate Body, by reaſon they want parts, and place, being bodileſs; but there may be numerous material Souls in one compoſed Body, by reaſon every material part has a material natural Soul; for Nature is but one Infinite ſelf-moving, living and ſelf-knowing body, conſiſting of the three degrees

grees of inanimate, ſenſitive and rational Matter, ſo intermixt together, that no part of Nature, were it an Atom, can be without any of theſe three Degrees; the ſenſitive is the Life, the rational the Soul, and the inanimate part, the Body of Infinite Nature. The Empreſs was very well ſatisfied with this anſwer, and asked further, Whether ſouls did not give life to bodies? No, anſwered they; but Spirits and Divine Souls have a life of their own, which is not to be divided, being purer then a natural life; for Spirits are incorporeal, and conſequently indiviſible. But when the Soul is in its Vehicle, ſaid the Empreſs, then methinks ſhe is like the Sun, and the Vehicle like the Moon. No, anſwered they; but the Vehicle is like the Sun, and the Soul like the Moon; for the Soul hath motion from the Body, as the Moon has light from the Sun. Then the Empreſs asked the Spirits, Whether it was an evil Spirit that tempted *Eve*, and brought all the miſchiefs upon Mankind: or, Whether it was the Serpent? They anſwered, That Spirits could not commit actual evils. The Empreſs ſaid, they might do it by perſwaſions. They anſwered, That Perſwaſions were actions; But the Empreſs not being contented with this anſwer, asked, Whether there was not a ſupernatural Evil? The Spirits anſwered, That there was a Supernatural Good, which was God; but they knew of no Supernatural Evil that was equal to God. Then ſhe deſired to know, Whether Evil Spi-

rits were reckoned amongſt the Beaſts of the Field? They anſwer'd, That many Beaſts of the field were harmleſs Creatures, and very ſerviceable for Man's uſe; and though ſome were accounted fierce and cruel, yet did they exerciſe their cruelty upon other Creatures, for the moſt part, to no other end, but to get themſelves food, and to ſatisfie their natural appetite; but certainly, ſaid they, you Men are more cruel to one another, then evil Spirits are to you; and as for their habitations in deſolate places, we having no communion with them, can give you no certain account thereof. But what do you think, ſaid the Empreſs, of good Spirits? may not they be compared to the Fowls of the Air? They anſwered, There were many cruel and ravenous Fowls as well in the Air, as there were fierce and cruel Beaſts on Earth; ſo that the good are always mixt with the bad. She asked further, Whether the fiery Vehicles were a Heaven, or a Hell, or at leaſt a Purgatory to the Souls? They anſwered, That if the Souls were immaterial, they could not burn, and then fire would do them no harm; and though Hell was believed to be an undecaying and unquenchable fire, yet Heaven was no fire. The Empreſs replied, That Heaven was a Light. Yes, ſaid they, but not a fiery Light. Then ſhe asked, Whether the different ſhapes and ſorts of Vehicles, made the Souls and other Immaterial Spirits, miſerable, or bleſſed? The Vehicles, anſwered they, make them neither better, nor

worſe;

worſe; for though ſome Vehicles ſometimes may have power over others, yet theſe by turns may get ſome power again over them, according to the ſeveral advantages and diſadvantages of particular Natural parts. The Empreſs asked further, Whether Animal life came out of the ſpiritual World, and did return thither again? The Spirits anſwered, They could not exactly tell; but if it were ſo, then certainly Animal lives muſt leave their bodies behind them, otherwiſe the bodies would make the ſpiritual World a mixt World, that is, partly material, and partly immaterial; but the Truth is, ſaid they, Spirits being immaterial, cannot properly make a World; for a World belongs to material, not to immaterial Creatures. If this be ſo, replied the Empreſs, then certainly there can be no world of Lives and Forms without Matter? No, anſwered the Spirits; nor a world of Matter without Lives and Forms; for Natural Lives and Forms cannot be immaterial, no more then Matter can be immovable. And therefore natural lives, forms and matter, are inſeparable. Then the Empreſs asked, Whether the firſt Man did feed on the beſt ſorts of the Fruits of the Earth, and the Beaſts on the worſt? The Spirits anſwered, That unleſs the Beaſts of the field were barred out of manured fields and gardens, they would pick and chuſe the beſt Fruits as well as Men; and you may plainly obſerve it, ſaid they, in Squirrels and Monkies, how they are the beſt Chuſers of Nuts and Apples; and how

Birds do pick and feed on the moſt delicious fruits, and Worms on the beſt roots, and moſt ſavoury herbs; by which you may ſee, that thoſe Creatures live and feed better then men do, except you will ſay, that artificial Cookery is better and more wholſome then the natural. Again, the Empreſs asked, Whether the firſt Man gave Names to all the ſeveral ſorts of Fiſhes in the Sea, and freſh Waters? No, anſwered the Spirits, for he was an Earthly, and not a Watery Creature; and therefore could not know the ſeveral ſorts of Fiſhes. Why, replied the Empreſs, he was no more an Airy Creature then he was a Watery one, and yet he gave Names to the ſeveral ſorts of Fowls and Birds of the Air. Fowls, anſwered they, are partly Airy, and partly Earthly Creatures, not onely becauſe they reſemble Beaſts and Men in their fleſh, but becauſe their reſt and dwelling-places are on Earth; for they build their Neſts, lay their Eggs, and hatch their Young, not in the Air, but on the Earth. Then ſhe asked, Whether the firſt Man did give Names to all the various ſorts of Creatures that live on the Earth? Yes, anſwered they, to all thoſe that were preſented to him, or he had knowledg of, that is, to all the prime ſorts; but not to every particular: for of Mankind, ſaid they, there were but two at firſt; and as they did encreaſe, ſo did their Names. But, ſaid the Empreſs, who gave the Names to the ſeveral ſorts of Fiſh? The poſterity of Mankind, anſwered they. Then ſhe enquired,

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Whether there were no more kinds of Creatures now, then at the firſt Creation? They anſwered, That there were no more nor fewer kinds of Creatures then there are now; but there are, without queſtion, more particular ſorts of Creatures now, then there were then. She asked again, Whether all thoſe Creatures that were in Paradiſe, were alſo in *Noah*'s Ark? They anſwered, That the principal kinds had been there, but not all the particulars. Then ſhe would fain know, how it came, that both Spirits and Men did fall from a bleſſed into ſo miſerable a ſtate and condition as they are now in. The Spirits anſwered, By diſobedience. The Empreſs asked, Whence this diſobedient ſin did proceed? But the Spirits deſired the Empreſs not to ask them any ſuch queſtions, becauſe they went beyond their knowledg. Then ſhe begg'd the Spirits to pardon her preſumption; for, ſaid ſhe, It is the nature of Mankind to be inquiſitive. Natural deſire of knowledg, anſwered the Spirits, is not blameable, ſo you do not go beyond what your Natural Reaſon can comprehend. Then I'le ask no more, ſaid the Empreſs, for fear I ſhould commit ſome error; but one thing I cannot but acquaint you withal: What is that, ſaid the Spirits? I have a great deſire, anſwered the Empreſs, to make a *Cabbala*. What kind of *Cabbala*, asked the Spirits? The Empreſs anſwered, The *Jews Cabbala*. No ſooner had the Empreſs declared her Mind, but the Spirits immediately diſap-

peared out of her ſight ; which ſtartled the Empreſs ſo much, that ſhe fell into a Trance, wherein ſhe lay for ſome while ; at laſt being come to her ſelf again, ſhe grew very ſtudious, and conſidering with her ſelf what might be the cauſe of this ſtrange dyſaſter, conceived at firſt, that perhaps the Spirits were tired with hearing and giving anſwers to her Queſtions ; but thinking by her ſelf, That Spirits could not be tired, ſhe imagined that this was not the true cauſe of their diſappearing, till, after divers debates with her own thoughts, ſhe did verily believe that the Spirits had committed ſome fault in their anſwers, and that for their puniſhment they were condemned to the loweſt and darkeſt Vehicles. This belief was ſo fixt in her mind, that it put her into a very Melancholick humor ; and then ſhe ſent both for her Fly- and Worm-men, and declared to them the cauſe of her ſadneſs. 'Tis not ſo much, ſaid ſhe, the vaniſhing of thoſe Spirits that makes me Melancholick, but that I ſhould be the cauſe of their miſerable condition, and that thoſe harmleſs Spirits ſhould, for my ſake, ſink down into the black and dark abyſs of the Earth. The Worm-men comforted the Empreſs, telling her, That the Earth was not ſo horrid a Dwelling, as ſhe did imagine ; for, ſaid they, not onely all Minerals and Vegetables, but ſeveral ſorts of Animals can witneſs, that the Earth is a warm, fruitful, quiet, ſafe, and happy habitation ; and though they want the light of the Sun, yet are they not in the dark, but there is light

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even within the Earth, by which thoſe Creatures do ſee that dwell therein. This relation ſetled her Majeſties mind a little; but yet ſhe being deſirous to know the Truth, where, and in what condition thoſe Spirits were, commanded both the Fly- and Worm-men to uſe all labour and induſtry to find them out; whereupon the Worm-men ſtraight deſcended into the Earth, and the Fly-men aſcended into the Air. After ſome ſhort time, the Worm-men returned, and told the Empreſs, that when they went into the Earth, they inquired of all the Creatures they met withal, Whether none of them had perceived ſuch or ſuch Spirits; until at laſt coming to the very Center of the Earth, they were truly informed, that thoſe Spirits had ſtayed ſome time there, but at laſt were gone to the Antipodes on the other ſide of the Terreſtrial Globe, diametrically oppoſite to theirs. The Fly-men ſeconded the Worm-men, aſſuring her Majeſty, that their relation was very true; for, ſaid they, We have rounded the Earth, and juſt when we came to the Antipodes, we met thoſe Spirits in a very good condition, and acquainted them that your Majeſty was very much troubled at their ſudden departure, and fear'd they ſhould be buried in the darkneſs of the Earth: whereupon the Spirits anſwered us, That they were ſorry for having occaſioned ſuch ſadneſs and trouble in your Majeſty; and deſired us to tell your Majeſty, that they feared no darkneſs; for their Vehicles were of ſuch a ſort of ſubſtance

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ſubſtance as Cats-eyes, Glow-worms tails, and rotten Wood, carrying their light along with them; and that they were ready to do your Majeſty what ſervice they could, in making your *Cabbala.* At which Relation the Empreſs was exceedingly glad, and rewarded both her Fly- and Worm-men bountifully.

After ſome time, when the Spirits had refreſhed themſelves in their own Vehicles, they ſent one of their nimbleſt Spirits, to ask the Empreſs, Whether ſhe would have a Scribe, or, whether ſhe would write the *Cabbala* her ſelf? The Empreſs received the proffer which they made her, with all civility; and told them, that ſhe deſired a Spiritual Scribe. The Spirits anſwer'd, That they could dictate, but not write, except they put on a hand or arm, or elſe the whole body of Man. The Empreſs replied, How can Spirits arm themſelves with gantlets of Fleſh? As well, anſwered they, as Man can arm himſelf with a gantlet of ſteel. If it be ſo, ſaid the Empreſs, then I will have a Scribe. Then the Spirits asked her, Whether ſhe would have the Soul of a living or a dead Man? Why, ſaid the Empreſs, can the Soul quit a living Body, and wander or travel abroad? Yes, anſwered they, for according to *Plato*'s Doctrine, there is a Converſation of Souls, and the Souls of Lovers live in the Bodies of their Beloved. Then I will have, anſwered ſhe, the Soul of ſome ancient famous Writer, either of *Ariſtotle, Pythagoras, Plato, Epicurus,* or the like. The

Spirits

Spirits ſaid, That thoſe famous Men were very learned, ſubtile, and ingenious Writers; but they were ſo wedded to their own opinions, that they would never have the patience to be Scribes. Then, ſaid ſhe, I'le have the Soul of one of the moſt famous modern Writers, as either of *Galileo*, *Gaſſendus*, *Des Cartes*, *Helmont*, *Hobbes*, *H. More*, *&c.* The Spirits anſwered, That they were fine ingenious Writers, but yet ſo ſelf-conceited, that they would ſcorn to be Scribes to a Woman. But, ſaid they, there's a Lady, the *Ducheſs of Newcaſtle*; which although ſhe is not one of the moſt learned, eloquent, witty and ingenious, yet ſhe is a plain and rational Writer; for the principle of her Writings, is Senſe and Reaſon; and ſhe will without queſtion, be ready to do you all the ſervice ſhe can. That Lady then, ſaid the Empreſs, will I chuſe for my Scribe, neither will the Emperor have reaſon to be jealous, ſhe being one of my own ſex. In truth, ſaid the Spirit, Husbands have reaſon to be jealous of *Platonick* Lovers, for they are very dangerous, as being not onely very intimate and cloſe, but ſubtil and inſinuating. You ſay well, replied the Empreſs; wherefore I pray ſend me the *Ducheſs of Newcaſtle*'s Soul; which the Spirit did; and after ſhe came to wait on the Empreſs, at her firſt arrival the Empreſs imbraced and ſaluted her with a Spiritual kiſs; then ſhe asked her whether ſhe could write? Yes, anſwered the *Ducheſs* Soul, but not ſo intelligibly that any Reader

whatſoever may underſtand it, unleſs he be taught to know my Characters; for my Letters are rather like Characters, then well-formed Letters. Said the Empreſs, you were recommended to me by an honeſt and ingenious Spirit. Surely, anſwered the Ducheſs, the Spirit is ignorant of my hand-writing. The truth is, ſaid the Empreſs, he did not mention your hand-writing; but he informed me, that you writ Senſe and Reaſon, and if you can but write ſo, that any of my Secretaries may learn your hand, they ſhall write it out fair and intelligible. The Ducheſs anſwered, That ſhe queſtioned not but it might eaſily be learned in a ſhort time. But, ſaid ſhe to the Empreſs, What is it that your Majeſty would have written? She anſwered, The *Jews* Cabbala. Then your onely way for that is, ſaid the Ducheſs, to have the Soul of ſome famous *Jew*; nay, if your Majeſty pleaſe, I ſcruple not, but you may as eaſily have the Soul of *Moſes*, as of any other. That cannot be, replied the Empreſs, for no Mortal knows where *Moſes* is. But, ſaid the Ducheſs, humane Souls are immortal; however, if this be too difficult to be obtained, you may have the Soul of one of the chief Rabbies or Sages of the Tribe of *Levi*; who will truly inſtruct you in that myſtery; when as, otherwiſe, your Majeſty will be apt to miſtake, and a thouſand to one, will commit groſs errors. No, ſaid the Empreſs, for I ſhall be inſtructed by Spirits. Alas! ſaid the Ducheſs, Spirits are as ignorant as Mortals in many caſes; for

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no created Spirits have a general or abſolute knowledg, nor can they know the Thoughts of Men, much leſs the Myſteries of the great Creator, unleſs he be pleaſed to inſpire into them the gift of Divine Knowledg. Then, I pray, ſaid the Empreſs, let me have your counſel in this caſe. The Ducheſs anſwered, If your Majeſty will be pleaſed to hearken to my advice, I would deſire you to let that work alone; for it will be of no advantage either to you, or your people, unleſs you were of the *Jews* Religion; nay, if you were, the vulgar interpretation of the holy Scripture would be more inſtructive, and more eaſily believed, then your myſtical way of interpreting it; for had it been better and more advantagious for the Salvation of the *Jews*, ſurely *Moſes* would have ſaved after-Ages that labour by his own Explanation, he being not onely a wiſe, but a very honeſt, zealous and religious Man: Wherefore the beſt way, ſaid ſhe, is to believe with the generality the literal ſenſe of the Scripture, and not to make interpretations every one according to his own fancy, but to leave that work for the Learned, or thoſe that have nothing elſe to do; Neither do I think, ſaid ſhe, that God will damn thoſe that are ignorant therein, or ſuffer them to be loſt for want of a Myſtical interpretation of the Scripture. Then, ſaid the Empreſs, I'le leave the Scripture, and make a Philoſophical *Cabbala*. The Ducheſs told her, That, Senſe and Reaſon would inſtruct her of Nature as much as

could be known; and as for Numbers, they were infinite; but to add non-ſenſe to infinite, would breed a confuſion, eſpecially in Humane Underſtanding. Then, replied the Empreſs, I'le make a Moral *Cabbala.* The onely thing, anſwered the Ducheſs, in Morality, is but, To fear God, and to love his Neighbour, and this needs no further interpretation. But then I'le make a Political *Cabbala*, ſaid the Empreſs. The Ducheſs anſwered, That the chief and onely ground in Government, was but Reward and Puniſhment, and required no further *Cabbala*; But, ſaid ſhe, If your Majeſty were reſolved to make a *Cabbala*, I would adviſe you, rather to make a Poetical or Romancical *Cabbala*, wherein you may uſe Metaphors, Allegories, Similitudes, *&c.* and interpret them as you pleaſe. With that the Empreſs thank'd the Ducheſs, and embracing her Soul, told her ſhe would take her Counſel: ſhe made her alſo her Favourite, and kept her ſometime in that World, and by this means the Ducheſs came to know and give this Relation of all that paſſed in that rich, populous, and happy World; and after ſome time the Empreſs gave her leave to return to her Husband and Kindred into her Native World, but upon condition, that her Soul ſhould viſit her now and then; which ſhe did: and truly their meeting did produce ſuch an intimate friendſhip between them, that they became *Platonick* Lovers, although they were both Femals.

One

One time, when the Ducheſs her Soul was with the Empreſs, ſhe ſeem'd to be very ſad and melancholy; at which the Empreſs was very much troubled, and asked her the reaſon of her Melancholick humour? Truly, ſaid the Ducheſs to the Empreſs, (for between dear friends there's no concealment, they being like ſeveral parts of one united body) my Melancholy proceeds from an extream Ambition. The Empreſs asked, What the height of her ambition was? The Ducheſs anſwered, That neither ſhe her ſelf, nor no Creature in the World was able to know either the height, depth, or breadth of her Ambition; but ſaid ſhe, my preſent deſire is, that I would be a great Princeſs. The Empreſs replied, So you are; for you are a Princeſs of the fourth or fifth Degree; for a Duke or Ducheſs is the higheſt title or honour that a ſubject can arrive to, as being the next to a King's Title; and as for the name of a Prince or Princeſs, it belongs to all that are adopted to the Crown; ſo that thoſe that can add a Crown to their Arms, are Princes, and therefore a *Duke* is a Title above a *Prince*; for example, the *Duke* of *Savoy*, the *Duke* of *Florence*, the *Duke* of *Lorrain*, as alſo Kings Brothers, are not called by the name of Princes, but Dukes, this being the higher Title. 'Tis true, anſwered the Ducheſs, unleſs it be Kings Eldeſt Sons, and they are created Princes. Yes, replied the Empreſs, but no Soveraign does make a ſubject equal to himſelf, ſuch as Kings eldeſt ſons partly are:

And although ſome Dukes be Soveraigns, yet I never heard that a Prince by his Title is Soveraign, by reaſon the Title of a Prince is more a Title of Honour, then of Soveraignty; for, as I ſaid before, it belongs to all that are adopted to the Crown. Well, ſaid the Ducheſs, ſetting aſide this diſpute, my Ambition is, That I would fain be as you are, that is, an Empreſs of a World, and I ſhall never be at quiet until I be one. I love you ſo well, replied the Empreſs, that I wiſh with all my ſoul, you had the fruition of your ambitious deſire, and I ſhall not fail to give you my beſt advice how to accompliſh it; the beſt informers are the Immaterial Spirits, and they'l ſoon tell you, Whether it be poſſible to obtain your wiſh. But, ſaid the Ducheſs, I have little acquaintance with them, for I never knew any before the time you ſent for me. They know you, replied the Empreſs; for they told me of you, and were the means and inſtrument of your coming hither: Wherefore I'le conferr with them, and enquire whether there be not another World, whereof you may be Empreſs as well as I am of this? No ſooner had the Empreſs ſaid this, but ſome Immaterial Spirits came to viſit her, of whom ſhe inquired, Whether there were but three Worlds in all, to wit, the *Blazing-World* where ſhe was in, the World which ſhe came from, and the World where the Ducheſs lived? The Spirits anſwered, That there were more numerous Worlds then the Stars which appeared in theſe three mentioned Worlds.

Then

Then the Empreſs asked, Whether it was not poſſible, that her deareſt friend the Ducheſs of *Newcaſtle*, might be Empreſs of one of them? Although there be numerous, nay, infinite Worlds, anſwered the Spirits, yet none is without Government. But is none of theſe Worlds ſo weak, ſaid ſhe, that it may be ſurprized or conquered? The Spirits anſwered, That *Lucian*'s World of Lights, had been for ſome time in a ſnuff, but of late years one *Helmont* had got it, who ſince he was Emperour of it, had ſo ſtrengthened the Immortal parts thereof with mortal out-works, as it was for the preſent impregnable. Said the Empreſs, If there be ſuch an Infinite number of Worlds, I am ſure, not onely my friend, the Ducheſs, but any other might obtain one. Yes, anſwered the Spirits, if thoſe Worlds were uninhabited; but they are as populous as this your Majeſty governs. Why, ſaid the Empreſs, it is not poſſible to conquer a World. No, anſwered the Spirits, but, for the moſt part, Conquerers ſeldom enjoy their conqueſt, for they being more feared then loved, moſt commonly come to an untimely end. If you will but direct me, ſaid the Ducheſs to the Spirits, which World is eaſieſt to be conquered, her Majeſty will aſſiſt me with Means, and I will truſt to Fate and Fortune; for I had rather die in the adventure of noble atchievements, then live in obſcure and ſluggiſh ſecurity; ſince the by one, I may live in a glorious Fame; and by the other I am buried

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in oblivion. The Spirits anſwered, That the lives of Fame were like other lives; for ſome laſted long, and ſome died ſoon. 'Tis true, ſaid the Ducheſs; but yet the ſhorteſt-liv'd Fame laſts longer then the longeſt life of Man. But, replied the Spirits, if occaſion does not ſerve you, you muſt content your ſelf to live without ſuch atchievements that may gain you a Fame: But we wonder, proceeded the Spirits, that you deſire to be Empreſs of a Terreſtrial World, when as you can create your ſelf a Cœleſtial World if you pleaſe. What, ſaid the Empreſs, can any Mortal be a Creator? Yes, anſwered the Spirits; for every human Creature can create an Immaterial World fully inhabited by Immaterial Creatures, and populous of Immaterial ſubjects, ſuch as we are, and all this within the compaſs of the head or ſcull; nay, not onely ſo, but he may create a World of what faſhion and Government he will, and give the Creatures thereof ſuch motions, figures, forms, colours, perceptions, *&c.* as he pleaſes, and make Whirl-pools, Lights, Preſſures and Reactions, *&c.* as he thinks beſt; nay, he may make a World full of Veins, Muſcles, and Nerves, and all theſe to move by one jolt or ſtroke: alſo he may alter that World as often as he pleaſes, or change it from a Natural World, to an Artificial; he may make a World of Ideas, a World of Atoms, a World of Lights, or whatſoever his Fancy leads him to. And ſince it is in your power to create ſuch a World, What

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need you to venture life, reputation and tranquility, to conquer a groſs material World? For you can enjoy no more of a material world then a particular Creature is able to enjoy, which is but a ſmall part, conſidering the compaſs of ſuch a world; and you may plainly obſerve it by your friend the Empreſs here, which although ſhe poſſeſſes a whole World, yet enjoys ſhe but a part thereof; neither is ſhe ſo much acquainted with it, that ſhe knows all the places, Countries, and Dominions ſhe Governs. The truth is, a Soveraign Monarch has the general trouble; but the Subjects enjoy all the delights and pleaſures in parts; for it is impoſſible, that a Kingdom, nay, a Country, ſhould be injoyed by one perſon at once, except he take the pains to travel into every part, and endure the inconveniencies of going from one place to another? wherefore, ſince glory, delight and pleaſure lives but in other mens opinions, and can neither add tranquility to your mind nor give eaſe to your body, Why ſhould you deſire to be Empreſs of a Material World, and be troubled with the cares that attend Government? when as by creating a World within your ſelf, you may enjoy all both in whole and in parts, without controle or oppoſition; and may make what World you pleaſe, and alter it when you pleaſe; and enjoy as much pleaſure and delight as a World can afford you? You have converted me, ſaid the Ducheſs to the Spirits, from my ambitious deſire; wherefore, I'le take your advice,

reject and deſpiſe all the Worlds without me, and create a World of my own. The Empreſs ſaid, If I do make ſuch a world, then I ſhall be Miſtreſs of two Worlds, one within, and the other without me. That your Majeſty may, ſaid the Spirits; and ſo left theſe two Ladies to create two Worlds within themſelves: who did alſo part from each other, until ſuch time as they had brought their Worlds to perfection. The *Ducheſs of Newcaſtle* was moſt earneſt and induſtrious to make her World, becauſe ſhe had none at preſent; and firſt ſhe reſolved to frame it according to the opinion of *Thales*, but ſhe found her ſelf ſo much troubled with Dæmons, that they would not ſuffer her to take her own will, but forced her to obey their orders and commands; which ſhe being unwilling to do, left off from making a world that way, and began to frame one according to *Pythagoras*'s Doctrine; but in the Creation thereof, ſhe was ſo puzled with numbers, how to order and compoſe the ſeveral parts, that ſhe having no skill in Arithmetick, was forced alſo to deſiſt from the making of that World. Then ſhe intended to create a World according to the opinion of *Plato*; but ſhe found more trouble and difficulty in that, then in the two former; for the numerous Idea's having no other motion but what was derived from her mind, whence they did flow and iſſue out, made it a far harder buſineſs to her, to impart motion to them, then Puppit-players have in giving motion to every ſeveral Puppit; in

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ſo much, that her patience was not able to endure the trouble which thoſe Ideas cauſed her; wherefore ſhe annihilated alſo that World, and was reſolved to make one according to the Opinion of *Epicurus*; which ſhe had no ſooner begun, but the infinite Atoms made ſuch a miſt, that it quite blinded the perception of her mind; neither was ſhe able to make a *Vacuum* as a receptacle for thoſe Atoms, or a place which they might retire into; ſo that partly for the want of it, and of a good order and method, the confuſion of thoſe Atoms produced ſuch ſtrange and monſtrous figures, as did more affright then delight her, and cauſed ſuch a Chaos in her mind, as had almoſt diſſolved it. At laſt, having with much ado cleanſed and cleared her mind of theſe duſty and miſty particles, ſhe endeavoured to create a World according to *Ariſtotle's* Opinion; but remembring that her mind, as moſt of the Learned hold it, was Immaterial, and that, according to *Ariſtotle's* Principle, out of Nothing, Nothing could be made; ſhe was forced alſo to deſiſt from that work, and then ſhe fully reſolved, not to take any more patterns from the Ancient Philoſophers, but to follow the Opinions of the Moderns; and to that end, ſhe endeavoured to make a World according to *Des Cartes* Opinion; but when ſhe had made the Æthereal Globules, and ſet them a moving by a ſtrong and lively imagination, her mind became ſo dizzie with their extraordinary ſwift turning round, that it almoſt put her into a ſwoon;

for her thoughts, by their conſtant tottering, did ſo ſtagger, as if they had all been drunk: wherefore ſhe diſſolved that World, and began to make another, according to *Hobbs*'s Opinion; but when all the parts of this Imaginary World came to preſs and drive each other, they ſeemed like a company of Wolves that worry Sheep, or like ſo many Dogs that hunt after Hares; and when ſhe found a re-action equal to thoſe preſſures, her mind was ſo ſqueezed together, that her thoughts could neither move forward nor backward, which cauſed ſuch an horrible pain in her head, that although ſhe had diſſolved that World, yet ſhe could not, without much difficulty, ſettle her mind, and free it from that pain which thoſe preſſures and reactions had cauſed in it.

At laſt, when the Ducheſs ſaw that no patterns would do her any good in the framing of her World; ſhe was reſolved to make a World of her own Invention, and this World was compoſed of ſenſitive and rational ſelf-moving Matter; indeed, it was compoſed onely of the Rational, which is the ſubtileſt and pureſt degree of Matter; for as the Senſitive did move and act both to the perceptions and conſiſtency of the body, ſo this degree of Matter at the ſame point of time (for though the degrees are mixt, yet the ſeveral parts may move ſeveral ways at one time) did move to the Creation of the Imaginary World; which World after it was made, appear'd ſo curious and full of vari-

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ety, ſo well order'd and wiſely govern'd, that it cannot poſſibly be expreſſed by words, nor the delight and pleaſure which the Ducheſs took in making this World-of-her-own.

In the mean time the Empreſs was alſo making and diſſolving ſeveral Worlds in her own mind, and was ſo puzled, that ſhe could not ſettle in any of them; wherefore ſhe ſent for the Ducheſs, who being ready to wait on the Empreſs, carried her beloved World along with her, and invited the Empreſs's Soul to obſerve the Frame, Order and Government of it. Her Majeſty was ſo raviſhed with the perception of it, that her Soul deſired to live in the Ducheſs's World: But the Ducheſs adviſed her to make ſuch another World in her own mind; for, ſaid ſhe, your Majeſty's mind is full of rational corporeal motions; and the rational motions of my mind ſhall aſſiſt you by the help of ſenſitive expreſſions, with the beſt Inſtructions they are able to give you.

The Empreſs being thus perſwaded by the Ducheſs to make an imaginary World of her own, followed her advice; and after ſhe had quite finiſhed it, and framed all kinds of Creatures proper and uſeful for it, ſtrengthened it with good Laws, and beautified it with Arts and Sciences; having nothing elſe to do, unleſs ſhe did diſſolve her Imaginary World, or made ſome alterations in the *Blazing-World*, ſhe lived in; which yet ſhe could hardly do, by reaſon it was ſo well order-

ed that it could not be mended ; for it was governed without ſecret and deceiving Policy ; neither was there any ambitious, factions, malicious detractions, civil diſſentions, or home-bred quarrels, diviſions in Religion, Foreign Wars, *&c.* but all the people lived in a peaceful Society, united Tranquillity, and Religious Conformity. She was deſirous to ſee the World the Ducheſs came from, and obſerve therein the ſeveral Sovereign Governments, Laws and Cuſtoms of ſeveral Nations. The Ducheſs uſed all the means ſhe could, to divert her from that Journey, telling her, that the World ſhe came from, was very much diſturbed with Factions, Diviſions and Wars; but the Empreſs would not be perſwaded from her deſign ; and leſt the Emperor, or any of his ſubjects ſhould know of her travel, and obſtruct her deſign, ſhe ſent for ſome of the Spirits ſhe had formerly converſed withal, and inquired whether none of them could ſupply the place of her ſoul in her body at ſuch a time, when ſhe was gone to travel into another World? They anſwered, Yes, they could ; for not onely one, ſaid they, but many Spirits may enter into your body, if you pleaſe. The Empreſs replied, ſhe deſired but one Spirit to be Vice-Roy of her body in the abſence of her Soul, but it muſt be an honeſt and ingenious Spirit ; and if it was poſſible, a female Spirit. The Spirits told her, that there was no difference of Sexes amongſt them ; but, ſaid they, we will chuſe an honeſt and ingenious Spirit,

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and ſuch a one as ſhall ſo reſemble your ſoul, that neither the Emperor, nor any of his Subjects, although the moſt Divine, ſhall know whether it be your own ſoul, or not: which the Empreſs was very glad at; and after the Spirits were gone, asked the Ducheſs, how her body was ſupplied in the abſence of her ſoul? who anſwered Her Majeſty, That her body, in the abſence of her ſoul, was governed by her ſenſitive and rational corporeal motions. Thus thoſe two Female Souls travelled together as lightly as two thoughts into the Ducheſs her native World; and, which is remarkable, in a moment viewed all the parts of it, and all the actions of all the Creatures therein, eſpecially did the Empreſs's Soul take much notice of the ſeveral actions of humane Creatures in all the ſeveral Nations and parts of that World, and wonder'd that for all there were ſo many ſeveral Nations, Governments, Laws, Religions, Opinions, *&c.* they ſhould all yet ſo generally agree in being Ambitious, Proud, Self-conceited, Vain, Prodigal, Deceitful, Envious, Malicious, Unjuſt, Revengeful, Irreligious, Factious, *&c.* She did alſo admire, that not any particular State, Kingdom or Common-wealth, was contented with their own ſhares, but endeavoured to encroach upon their Neighbours, and that their greateſt glory was in Plunder and Slaughter, and yet their victory's leſs then their expences, and their loſſes more than their gains; but their being overcome, in a manner their utter ruine.

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But that ſhe wonder'd moſt at, was, that they ſhould prize or value dirt more then mens lives, and vanity more then tranquility; for the Emperor of a world, ſaid ſhe, injoys but a part, not the whole; ſo that his pleaſure conſiſts in the Opinions of others. It is ſtrange to me, anſwered the Ducheſs, that you ſhould ſay thus, being your ſelf, an Empreſs of a World; and not onely of a world, but of a peaceable, quiet, and obedient world. 'Tis true, replied the Empreſs: but although it is a peaceable and obedient world, yet the Government thereof is rather a trouble, then a pleaſure; for order cannot be without induſtry, contrivance, and direction: beſides, the Magnificent ſtate, that great Princes keep or ought to keep, is troubleſome. Then by your Majeſtie's diſcourſe, ſaid the Ducheſs, I perceive that the greateſt happineſs in all Worlds conſiſt in Moderation: No doubt of it, replied the Empreſs; and after theſe two ſouls had viſited all the ſeveral places, Congregations and Aſſemblies both in Religion and State, the ſeveral Courts of Judicature, and the like, in ſeveral Nations, the Empreſs ſaid, That of all the Monarchs of the ſeveral parts of that World, ſhe had obſerved the *Grand-Seignior* was the greateſt; for his word was a Law, and his power abſolute. But the Ducheſs pray'd the Empreſs to pardon her that ſhe was of another mind; for, ſaid ſhe, he cannot alter *Mahomets* Laws and Religion; ſo that the Law and Church do govern the Emperor, and not the Emperor

ror them. But, replied the Empreſs, he has power in ſome particulars; as for example, To place and diſplace Subjects in their particular Governments of Church and State; and having that, he has the Command both over Church and State, and none dares oppoſe him. 'Tis true, ſaid the Ducheſs; but if it pleaſes your Majeſty, we will go into that part of the World whence I came to wait on your Majeſty, and there you ſhall ſee as powerful a Monarch as the Grand Signior; for though his Dominions are not of ſo large extent, yet they are much ſtronger, his Laws are eaſie and ſafe, and he governs ſo juſtly and wiſely, that his Subjects are the happieſt people of all the Nations or parts of that World. This Monarch, ſaid the Empreſs, I have a great mind to ſee. Then they both went, and in a ſhort time arrived into his Dominions; but coming into the Metropolitan City, the Empreſs's Soul obſerved many Gallants go into an Houſe; and enquiring of the Ducheſs's Soul, what Houſe that was? She told her, It was one of the Theatres where Comedies and Tragedies were acted. The Empreſs asked, Whether they were real? No, ſaid the Ducheſs, they are feigned. Then the Empreſs deſired to enter into the Theatre; and when ſhe had ſeen the Play that was asked, the Ducheſs asked her how ſhe liked that Recreation? I like it very well, ſaid the Empreſs; but I obſerve that the Actors make a better ſhow than the Spectators; and the Scenes a better than

the Actors, and the Muſick and Dancing is more pleaſant and acceptable than the Play it ſelf; for I ſee, the Scenes ſtand for Wit, the Dancing for Humour, and the Muſick is the Chorus. I am ſorry, replied the Ducheſs, to hear your Majeſty ſay ſo; for if the Wits of this part of the World ſhould hear you, they would condemn you. What, ſaid the Empreſs, would they condemn me for preferring a natural Face before a Sign-poſt; or a natural Humour before an artificial Dance; or Muſick before a true and profitable Relation? As for Relation, replied the Ducheſs, our Poets defie and condemn it into a Chimney-corner, fitter for old Womens Tales, than Theatres. Why, ſaid the Empreſs, do not your Poets Actions comply with their Judgments? For their Plays are compoſed of old Stories, either of *Greek* or *Roman*, or ſome new-found World. The Ducheſs anſwered Her Majeſty, That it was true, that all or moſt of their Plays were taken out of old Stories; but yet they had new Actions, which being joined to old Stories, together with the addition of new Prologues, Scenes, Muſick and Dancing, made new Plays.

After this, both the Souls went to the Court, where all the Royal Family was together, attended by the chief of the Nobles of their Dominions, which made a very magnificent Show; and when the Soul of the Empreſs viewed the King and Queen, ſhe ſeemed to be in a maze; which the Ducheſs's Soul perceiving, asked

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the Empreſs how ſhe liked the King, the Queen, and all the Royal Race? She anſwered, that in all the Monarchs ſhe had ſeen in that World, ſhe had not found ſo much Majeſty and Affability mixt ſo exactly together, that none did overſhadow or eclipſe the other; and as for the Queen, ſhe ſaid, that Vertue ſate Triumphant in her face, and Piety was dwelling in her heart; and that all the Royal Family ſeem'd to be endued with a Divine ſplendor: but when ſhe had heard the King diſcourſe, ſhe believ'd that *Mercury* and *Apollo* had been his Cœleſtial Inſtructors; and, my dear Lord and Husband, added the Ducheſs, has been his Earthly Governor. But after ſome ſhort ſtay in the Court, the Ducheſs's ſoul grew very Melancholy; the Empreſs asking the cauſe of her ſadneſs? She told her, That ſhe had an extreme deſire to converſe with the ſoul of her Noble Lord and dear Husband, and that ſhe was impatient of a longer ſtay. The Empreſs deſired the Ducheſs to have but patience ſo long, until the King, the Queen, and the Royal Family were retired, and then ſhe would bear her Company to her Lord and Husband's Soul, who at that time lived in the Country ſome 112 miles off; which ſhe did: and thus theſe two ſouls went towards thoſe parts of the Kingdom where the Duke of *Newcaſtle* was.

But one thing I forgot all this while, which is, That although thoughts are the natural language of Souls; yet by reaſon Souls cannot travel without Vehicles,

they uſe ſuch language as the nature and propriety of their Vehicles require, and the Vehicles of thoſe two ſouls being made of the pureſt and fineſt ſort of air, and of a human ſhape: This purity and fineneſs was the cauſe that they could neither be ſeen nor heard by any human Creature; when as, had they been of ſome groſſer ſort of Air, the ſound of that Air's language would have been as perceptible as the blowing of *Zephyrus*.

And now to return to my former Story; when the Empreſs's and Ducheſs's Soul were travelling into *Nottinghamſhire*, (for that was the place where the Duke did reſide) paſſing through the Forreſt of *Sherewood*, the Empreſs's Soul was very much delighted with it, as being a dry, plain and woody place, very pleaſant to travel in, both in Winter and Summer; for it is neither much dirty nor duſty at no time: At laſt they arrived at *Welbeck*, a Houſe where the Duke dwell'd, ſurrounded all with Wood, ſo cloſe and full, that the Empreſs took great pleaſure and delight therein, and told the Ducheſs ſhe never had obſerved more Wood in ſo little compaſs in any part of the Kingdom ſhe had paſſed through. The truth is, ſaid ſhe, there ſeems to be more Wood on the Seas (ſhe meaning the Ships) than on the Land. The Ducheſs told her, The reaſon was, that there had been a long Civil Warr in that Kingdom, in which moſt of the beſt Timber-trees and Principal Palaces were ruined and deſtroyed; and

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my dear Lord and Husband, ſaid ſhe, has loſt by it half his Woods, beſides many Houſes, Land, and movable Goods; ſo that all the loſs out of his particular Eſtate, did amount to above Half a Million of Pounds. I wiſh, ſaid the Empreſs, he had ſome of the Gold that is in the Blazing-world, to repair his loſſes. The Ducheſs moſt humbly thank'd her Imperial Majeſty for her kind wiſhes; but, ſaid ſhe, Wiſhes will not repair his ruins: however, God has given my Noble Lord and Husband great Patience, by which he bears all his loſſes and misfortunes. At laſt they enter'd into the Duke's Houſe, an Habitation not ſo magnificent as uſeful; and when the Empreſs ſaw it, Has the Duke, ſaid ſhe, no other Houſe but this? Yes, anſwered the Ducheſs, ſome five miles from this place he has a very fine Caſtle called *Boleſover*. That place then, ſaid the Empreſs, I deſire to ſee. Alas, replied the Ducheſs, it is but a naked Houſe, and uncloath'd of all Furniture. However, ſaid the Empreſs, I may ſee the manner of its ſtructure and building. That you may, replied the Ducheſs; and as they were thus diſcourſing, the Duke came out of the Houſe into the Court, to ſee his Horſes of Manage; whom when the Ducheſs's Soul perceived, ſhe was ſo overjoyed, that her Aereal Vehicle became ſo ſplendorous, as if it had been enlightned by the Sun; by which we may perceive, that the paſſions of Souls or Spirits can alter their bodily Vehicles. Then theſe two Ladies Spirits went cloſe to him, but he

could not perceive them; and after the Empreſs had obſerved that Art of Mannage, ſhe was much pleaſed with it, and commended it as a noble paſtime, and an exerciſe fit and proper for noble and heroick Perſons. But when the Duke was gone into the houſe again, thoſe two Souls followed him; where the Empreſs obſerving, that he went to the exerciſe of the Sword, and was ſuch an excellent and unparallel'd Maſter thereof, ſhe was as much pleaſed with that exerciſe, as ſhe was with the former: But the Ducheſs's ſoul being troubled, that her dear Lord and Husband uſed ſuch a violent exerciſe before meat, for fear of overheating himſelf, without any conſideration of the Empreſs's Soul, left her Æreal Vehicle, and entred into her Lord. The Empreſs's Soul perceiving this, did the like: And then the Duke had three Souls in one Body; and had there been but ſome ſuch Souls more, the Duke would have been like the *Grand-Signior* in his *Seraglio*, onely it would have been a *Platonick Seraglio*. But the Duke's Soul being wiſe, honeſt, witty, complaiſant and noble, afforded ſuch delight and pleaſure to the Empreſs's Soul by his converſation, that theſe two ſouls became enamoured of each other; which the Ducheſs's ſoul perceiving, grew jealous at firſt, but then conſidering that no Adultery could be committed amongſt *Platonick* Lovers, and that *Platoniſm* was Divine, as being derived from Divine *Plato*, caſt forth of her mind that Idea of Jealouſie. Then the Converſation

verſation of theſe three ſouls was ſo pleaſant, that it cannot be expreſſed; for the Duke's Soul entertained the Empreſs's Soul with Scenes, Songs, Muſick, witty Diſcourſes, pleaſant Recreations, and all kinds of harmleſs ſports, ſo that the time paſſed away faſter than they expected. At laſt a Spirit came and told the Empreſs, That although neither the Emperor nor any of his Subjects knew that her Soul was abſent; yet the Emperor's Soul was ſo ſad and melancholy for want of His own beloved Soul, that all the Imperial Court took notice of it. Wherefore he adviſed the Empreſs's Soul to return into the Blazing-world, into her own Body ſhe left there; which both the Duke's and Ducheſs's Soul was very ſorry for, and wiſhed that, if it had been poſſible, the Empreſs's Soul might have ſtayed a longer time with them; but ſeeing it could not be otherwiſe, they pacified themſelves. But before the Empreſs returned into the Blazing-world, the Ducheſs deſired a Favour of her, to wit, That ſhe would be pleaſed to make an Agreement between her Noble Lord, and Fortune. Why, ſaid the Empreſs, are they Enemies? Yes, anſwered the Ducheſs, and they have been ſo ever ſince I have been his Wife: nay, I have heard my Lord ſay, That ſhe hath croſſed him in all things, ever ſince he could remember. I am ſorry for that, replied the Empreſs; but I cannot diſcourſe with Fortune, without the help of an Immaterial Spirit, and that cannot be done in this VVorld; for I have no

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Fly nor Bird-men here, to ſend into the Region of the Air, where, for the moſt part, their Habitations are. The Ducheſs ſaid, ſhe would entreat her Lord to ſend an Attorney or Lawyer to plead his Cauſe. Fortune will bribe them, replied the Empreſs, and ſo the Duke may chance to be caſt: Wherefore the beſt way will be, for the Duke to chuſe a Friend on his ſide, and let Fortune chuſe another, and try whether by this means it be poſſible to compoſe the Difference. The Ducheſs ſaid, They will never come to an agreement, unleſs there be a Judg or Umpire to decide the Caſe. A Judg, replied the Empreſs, is eaſie to be had; but to get an Impartial Judg, is a thing ſo difficult, that I doubt we ſhall hardly find one; for there is none to be had, neither in Nature, nor in Hell, but onely from Heaven; and how to get ſuch a Divine and Celeſtial Judg, I cannot tell: Nevertheleſs, if you will go along with me into the Blazing-world, I'le try what may be done. 'Tis my duty, ſaid the Ducheſs, to wait on your Majeſty, and I ſhall moſt willingly do it, for I have no other intereſt to conſider. Then the Ducheſs ſpake to the Duke concerning the difference between him and Fortune, and how it was her deſire that they might be friends. The Duke anſwered, That for his part he had always with great induſtry ſought her friendſhip, but as yet he could never obtain it, for ſhe had always been his Enemy. However, ſaid he, I'le try and ſend my two Friends, *Prudence* and *Honeſty*,

Honeſty, to plead my Cauſe. Then theſe two Friends went with the Ducheſs and the Empreſs into the *Blazing-World*; (for it is to be obſerved, that they are ſomewhat like Spirits, becauſe they are Immaterial, although their actions are corporeal:) and after their arrival there, when the Empreſs had refreſhed her ſelf, and rejoiced with the *Emperor*, ſhe ſent her *Fly*-men for ſome of the Spirits, and deſired their aſſiſtance, to compoſe the difference between *Fortune*, and the *Duke* of *Newcaſtle*. But they told her Majeſty, That *Fortune* was ſo inconſtant, that although ſhe would perhaps promiſe to hear their Cauſe pleaded, yet it was a thouſand to one, whether ſhe would ever have the patience to do it: Nevertheleſs, upon Her Majeſtie's requeſt, they tried their utmoſt, and at laſt prevailed with *Fortune* ſo far, that ſhe choſe *Folly* and *Raſhneſs*, for her Friends, but they could not agree in chuſing a Judg; until at laſt, with much ado, they concluded, that *Truth* ſhould hear, and decide the cauſe. Thus all being prepared, and the time appointed, both the Empreſs and Ducheſs's Soul went to hear them plead; and when all the Immaterial Company was met, *Fortune* ſtanding upon a Golden-Globe, made this following Speech:

Noble Friends, *We are met here to hear a Cauſe pleaded concerning the difference between the Duke of* Newcaſtle, *and my ſelf; and though I am willing upon the perſwaſions of the Ambaſſadors of the Empreſs, the Immaterial*

Spirits, to yield to it, yet it had been fit, the Duke's *Soul ſhould be preſent alſo, to ſpeak for her ſelf; but ſince ſhe is not here, I ſhall declare my ſelf to his Wife, and his Friends, as alſo to my Friends, eſpecially the Empreſs, to whom I ſhall chiefly direct my Speech. Firſt, I deſire your Imperial Majeſty may know, that this Duke who complains or exclaims ſo much againſt me, hath been always my enemy; for he has preferred* Honeſty *and* Prudence *before me, and ſlighted all my favours; nay, not onely thus, but he did fight againſt me, and preferred his Innocence before my Power. His Friends* Honeſty *and* Prudence, *ſaid he moſt ſcornfully, are more to be regarded, than Inconſtant* Fortune, *who is onely a friend to Fools and Knaves; for which neglect and ſcorn, whether I have not juſt reaſon to be his enemy, your Majeſty may judg your ſelf.*

After *Fortune* had thus ended her Speech, the Ducheſs's Soul roſe from her ſeat, and ſpake to the Immaterial Aſſembly in this manner:

Noble Friends, *I think it fit, by your leave, to anſwer Lady* Fortune *in the behalf of my Noble Lord and Husband, ſince he is not here himſelf; and ſince you have heard her complaint concerning the choice my Lord made of his Friends, and the neglect and diſreſpect he ſeemed to caſt upon her; give me leave to anſwer, that, firſt concerning the Choice of his Friends, He has proved himſelf a wiſe man in it; and as for the diſreſpect and rudeneſs her Ladiſhip accuſes him of, I dare ſay he is ſo much a Gentleman, that I am confident he would never ſlight, ſcorn or diſreſpect*

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any of the Female Sex in all his life time; but was ſuch a ſervant and Champion for them, that he ventured Life and Eſtate in their ſervice; but being of an honeſt, as well as an honourable Nature, he could not truſt Fortune *with that which he preferred above his life, which was his Reputation, by reaſon* Fortune *did not ſide with thoſe that were honeſt and honourable, but renounced them; and ſince he could not be of both ſides, he choſe to be of that which was agreeable both to his Conſcience, Nature and Education; for which choice* Fortune *did not onely declare her ſelf his open Enemy, but fought with him in ſeveral Battels; nay, many times, hand to hand; at laſt, ſhe being a Powerful Princeſs, and as ſome believe, a Deity, overcame him, and caſt him into a Baniſhment, where ſhe kept him in great miſery, ruined his Eſtate, and took away from him moſt of his Friends; nay, even when ſhe favoured many that were againſt her, ſhe ſtill frowned on him; all which he endured with the greateſt patience, and with that reſpect to Lady* Fortune, *that he did never in the leaſt endeavour to diſoblige any of her Favourites, but was onely ſorry that he, an honeſt man, could find no favour in her Court; and ſince he did never injure any of thoſe ſhe favoured, he neither was an enemy to her Ladiſhip, but gave her always that reſpect and worſhip which belonged to her power and dignity, and is ſtill ready at any time honeſtly and prudently to ſerve her; he onely begs, her Ladiſhip would be his friend for the future, as ſhe hath been his enemy in times paſt.*

As ſoon as the *Ducheſs's* Speech was ended, *Folly* and *Raſhneſs* ſtarted up, and both ſpake ſo thick and faſt at once, that not onely the Aſſembly, but themſelves were not able to underſtand each other: At which, *Fortune* was ſomewhat out of countenance; and commanded them either to ſpeak ſingly, or be ſilent: But *Prudence* told her Ladiſhip, ſhe ſhould command them to ſpeak wiſely, as well as ſingly; otherwiſe, ſaid ſhe, it were beſt for them not to ſpeak at all: Which *Fortune* reſented very ill, and told *Prudence*, ſhe was too bold; and then commanded *Folly* to declare what ſhe would have made known: but her Speech was ſo fooliſh, mixt with ſuch Non-ſenſe, that none knew what to make of it; beſides, it was ſo tedious, that *Fortune* bid her to be ſilent; and commanded *Raſhneſs* to ſpeak for her, who began after this manner:

Great Fortune; *The Ducheſs of* Newcaſtle *has proved her ſelf, according to report, a very Proud and Ambitious Lady, in preſuming to anſwer you her own ſelf, in this noble Aſſembly without your Command, in a Speech wherein ſhe did not onely contradict you, but preferred* Honeſty *and* Prudence *before you; ſaying, That her Lord was ready to ſerve you honeſtly and prudently; which preſumption is beyond all pardon; and if you allow* Honeſty *and* Prudence *to be above you, none will admire, worſhip or ſerve you; but you'l be forced to ſerve your ſelf, and will be deſpiſed, neglected and ſcorned by all; and from a Deity, become a miſerable, dirty, begging mortal in a*

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Church-yard-Porch, or Noble-man's Gate: Wherefore to prevent ſuch diſaſters, fling as many misfortunes and neglects on the Duke and Dutcheſs of Newcaſtle, *and their two friends, as your power is able to do; otherwiſe* Prudence *and* Honeſty *will be the chief and onely Moral Deities of Mortals.*

Raſhneſs having thus ended her Speech, *Prudence* roſe and declared her ſelf in this manner:

Beautiful Truth, Great Fortune, and you the reſt of my noble Friends; *I am come a great and long journey in the behalf of my dear Friend the* Duke *of* Newcaſtle; *not to make more wounds, but, if it be poſſible, to heal thoſe that are made already. Neither do I preſume to be a Deity; but my onely requeſt is, that you would be pleaſed to accept of my Offering, I being an humble and devout ſupplicant; and ſince no offering is more acceptable to the Gods, then the offering of Peace; in order to that, I deſire to make an agreement between* Fortune, *and the* Duke *of* Newcaſtle.

Thus ſhe ſpake, and as ſhe was going on, up ſtarted *Honeſty* (for ſhe has not always ſo much diſcretion as ſhe ought to have) and interrupted *Prudence.*

I came not here, ſaid ſhe, to hear Fortune *flattered, but to hear the Cauſe decided between* Fortune *and the* Duke; *neither came I hither to ſpeak Rhetorically and Eloquently, but to propound the caſe plainly and truly; and I'le have you know, that the* Duke, *whoſe Cauſe we argue, was and is my Foſter-ſon; For I* Honeſty *bred him from his*

Childhood, and made a perpetual friendſhip betwixt him and Gratitude; Charity and Generoſity; and put him to School to Prudence, *who taught him Wiſdom, and informed him in the Rules of* Temperance, Patience, Juſtice, *and the like; then I put him into the Univerſity of* Honour, *where he learned all Honourable Qualities, Arts, and Sciences; afterward I ſent him to travel through the World of Actions, and made Obſervation his Governor; and in thoſe his travels, he contracted a friendſhip with Experience; all which, made him fit for Heavens Bleſſings, and Fortunes Favours: But ſhe hating all thoſe that have merit and deſert, became his inveterate Enemy, doing him all the miſchief ſhe could, until the God of Juſtice oppoſed Fortune's Malice, and pull'd him out of thoſe ruines ſhe had caſt upon him: For this God's Favourites were the Dukes Champions; wherefore to be an Enemy to him, were to be an Enemy to the God of Juſtice: In ſhort, the true cauſe of* Fortunes *Malice to this* Duke, *is, that he would never flatter her; for I* Honeſty, *did command him not to do it, or elſe he would be forced to follow all her inconſtant ways, and obey all her unjuſt commands, which would cauſe a great reproach to him: but, on the other ſide,* Prudence *adviſed him not to deſpiſe* Fortune's *favours, for that would be an obſtruction and hinderance to his worth and merit; and He to obey both our advice and counſels, did neither flatter nor deſpiſe Her; but was always humble and reſpectful to her ſo far as Honour, Honeſty and Conſcience would permit: all which I refer to* Truth's *Judgment, and expect her final Sentence.*

Fortune

Fortune hearing thus *Honeſty*'s plain Speech, thought it very rude, and would not hearken to *Truth*'s Judgment, but went away in a Paſſion: At which, both the Empreſs and Ducheſs were extreamly troubled, that their endeavours ſhould have no better effect: but *Honeſty* chid the Ducheſs, and ſaid, ſhe was to be puniſhed for deſiring ſo much *Fortune*'s favours; for it appears, ſaid ſhe, that you miſtruſt the gods bleſſings: At which the Ducheſs wept, anſwering *Honeſty*, That ſhe did neither miſtruſt the gods bleſſings, nor relye upon *Fortune*'s favours; but deſired onely that her Lord might have no potent Enemies. The Empreſs being much troubled to ſee her weep, told Honeſty in anger, ſhe wanted the diſcretion of *Prudence*; for though you are commended, ſaid ſhe, yet you are apt to commit many indiſcreet actions, unleſs *Prudence* be your guide. At which reproof *Prudence* ſmiled, and *Honeſty* was ſomewhat out of countenance; but they ſoon became very good friends: and after the Ducheſs's Soul had ſtayed ſome time with the Empreſs in the *Blazing-World*, ſhe begg'd leave of her to return to her Lord and Husband; which the Empreſs granted her, upon condition ſhe ſhould come and viſit her as often as conveniently ſhe could, promiſing that ſhe would do the ſame to the Ducheſs.

Thus the *Ducheſs*'s ſoul, after ſhe had taken her leave of the *Empreſs*, as alſo of the *Spirits*, who with great civility, promiſed her, that they would endeavour

deavour in time to make a Peace and Agreement between *Fortune* and the *Duke*, returned with *Prudence* and *Honeſty*, into her own World: But when ſhe was juſt upon her departure, the *Empreſs* ſent to Her, and deſired that ſhe might yet have ſome little conference with her before ſhe went; which the *Ducheſs* moſt willingly granted her Majeſty; and when ſhe came to wait on her, the *Empreſs* told the *Ducheſs*, That ſhe being her dear Platonick Friend, of whoſe juſt and Impartial Judgment, ſhe had alwayes a very great eſteem; could not forbear, before ſhe went from her, to ask her Advice concerning the Government of the *Blazing-world*: For, ſaid ſhe, although this World was very well and wiſely ordered and governed at firſt, when I came to be Empreſs thereof; yet the nature of Women being much delighted with Change and Variety, after I had received an abſolute Power from the Emperor, did ſomewhat alter the Form of Government from what I found it; but now perceiving that the World is not ſo quiet as it was at firſt, I am much troubled at it; eſpecially there are ſuch continual Contentions and Diviſions between the *Worm-Bear-* and *Fly-*men, the *Ape-*men, the *Satyrs*, the *Spider-*men, and all others of ſuch ſorts, that I fear they'l break out into an open Rebellion, and cauſe a great diſorder, and the ruin of the Government; and therefore I deſire your advice and aſſiſtance, how I may order it to the beſt advantage, that this World may be

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rendred peaceable, quiet and happy, as it was before. Whereupon the Ducheſs anſwered, That ſince ſhe heard by her Imperial Majeſty, how well and happily the World had been governed when ſhe firſt came to be Empreſs thereof, ſhe would adviſe her Majeſty to introduce the ſame form of Government again, which had been before; that is, to have but one Soveraign, one Religion, one Law, and one Language, ſo that all the World might be but as one united Family, without diviſions; nay, like God, and his Bleſſed Saints and Angels: Otherwiſe, ſaid ſhe, it may in time prove as unhappy, nay, as miſerable a World as that is from which I came, wherein are more Soveraigns then Worlds, and more pretended Governours then Government, more Religions then Gods, and more Opinions in thoſe Religions then Truths; more Laws then Rights, and more Bribes then Juſtices; more Policies then Neceſſities, and more Fears then Dangers; more Covetouſneſs then Riches, more Ambitions then Merits, more Services then Rewards, more Languages then Wit, more Controverſie then Knowledg, more Reports then noble Actions, and more Gifts by partiality, then according to Merit; all which, ſaid ſhe, is a great miſery, nay, a curſe, which your bleſſed *Blazing-World* never knew, nor 'tis probable, will never know of, unleſs your Imperial Majeſty alter the Government thereof from what it was when you began to govern it: And ſince your Majeſty complains much of

the factions of the *Bear- Fiſh- Fly- Ape-* and *Worm-*men, the *Satyrs*, *Spider-*men, and the like, and of their perpetual diſputes and quarrels, I would adviſe your Majeſty to diſſolve all their Societies; for 'tis better to be without their intelligences, then to have an unquiet and diſorderly Government. The truth is, ſaid ſhe, whereſoever Learning is, there is moſt commonly alſo Controverſie and quarelling; for there be always ſome that will know more, and be wiſer then others: Some think their Arguments come nearer to Truth, and are more rational then others; ſome are ſo wedded to their own opinions, that they'l never yield to Reaſon; and others, though they find their Opinions not firmly grounded upon Reaſon, yet, for fear of receiving ſome diſgrace by altering them, will nevertheleſs maintain them againſt all ſenſe and reaſon, which muſt needs breed factions in their Schools, which at laſt break out into open Wars, and draw ſometimes an utter ruin upon a State or Government. The Empreſs told the Ducheſs, that ſhe would willingly follow her advice; but ſhe thought it would be an eternal diſgrace to her, to alter her own Decrees, Acts, and Laws. To which the Ducheſs anſwered, That it was ſo far from a diſgrace, as it would rather be for her Majeſties eternal honour, to return from a worſe to a better, and would expreſs and declare Her to be more then ordinary wiſe and good; ſo wiſe, as to perceive her own errors, and ſo good, as not to perſiſt in them, which few did: for

which

which, ſaid ſhe, you will get a glorious fame in this World, and an Eternal Glory hereafter; and I ſhall pray for it ſo long as I live. Upon which Advice, the Empreſs's Soul embrac'd and kiſs'd the Ducheſs's Soul with an Immaterial Kiſs, and ſhed Immaterial Tears, that ſhe was forced to part from her, finding her not a flattering Paraſite, but a true Friend; and in truth, ſuch was their Platonick Friendſhip, as theſe two loving Souls did often meet and rejoice in each others Converſation.

THE

SECOND PART

OF THE

DESCRIPTION

OF THE

New Blazing-World.

THE Empreſs having now ordered and ſetled her Government to the beſt advantage and quiet of her *Blazing-World*, lived and reigned moſt happily and bleſſedly, and received oftentimes Viſits from the Immaterial Spirits, who gave her Intelligence of all ſuch things as ſhe deſired to know, and they were able to inform her of: One time they told her, how the World ſhe came from, was imbroiled in a great War, and that moſt parts or Nations thereof made War againſt that Kingdom which was her Native Country,

where all her Friends and Relations did live; at which the Empreſs was extreamly troubled; inſomuch that the Emperor perceived her grief by her tears, and examining the cauſe thereof, ſhe told him that ſhe had received Intelligence from the Spirits, that that part of the World ſhe came from, which was her native Country, was like to be deſtroyed by numerous Enemies that made War againſt it. The Emperor being very ſenſible of this ill news, eſpecially of the Trouble it cauſed to the Empreſs, endeavoured to comfort her as much as poſſibly he could; and told her, that ſhe might have all the aſſiſtance which the *Blazing-World* was able to afford. She anſwered, That if there were any poſſibility of tranſporting Forces out of the *Blazing-World*, into the World ſhe came from, ſhe would not fear ſo much the ruin thereof: but, ſaid ſhe, there being no probability of effecting any ſuch thing, I know not how to ſhew my readineſs to ſerve my Native Country. The Emperor asked, Whether thoſe Spirits that gave her Intelligence of this War, could not with all their Power and Forces, aſſiſt her againſt thoſe Enemies? She anſwered, That Spirits could not arm themſelves, nor make any uſe of Artificial Arms or Weapons; for their Vehicles were Natural Bodies, not Artificial: Beſides, ſaid ſhe, the violent and ſtrong actions of war, will never agree with Immaterial Spirits; for Immaterial Spirits cannot fight, nor make Trenches, Fortifications, and the like. But, ſaid the Emperor, their Vehicles can;

eſpecially

eſpecially if thoſe Vehicles be mens Bodies, they may be ſerviceable in all the actions of War. Alas, replied the Empreſs, that will never do; for firſt, ſaid ſhe, it will be difficult to get ſo many dead Bodies for their Vehicles, as to make up a whole Army, much more to make many Armies to fight with ſo many ſeveral Nations; nay, if this could be, yet it is not poſſible to get ſo many dead and undiſſolved Bodies in one Nation; and for tranſporting them out of other Nations, it would be a thing of great difficulty and improbability: But put the caſe, ſaid ſhe, all theſe difficulties could be overcome; yet there is one obſtruction or hindrance which can no ways be avoided: For although thoſe dead and undiſſolved Bodies did all die in one minute of time; yet before they could Rendezvouze, and be put into a poſture of War, to make a great and formidable Army, they would ſtink and diſſolve; and when they came to a fight, they would moulder into duſt and aſhes, and ſo leave the purer Immaterial Spirits naked: nay, were it alſo poſſible, that thoſe dead bodies could be preſerved from ſtinking and diſſolving, yet the Souls of ſuch Bodies would not ſuffer Immaterial Spirits to rule and order them, but they would enter and govern them themſelves, as being the right owners thereof, which would produce a War between thoſe Immaterial Souls, and the Immaterial Spirits in Material Bodies; all which would hinder them from doing any ſervice in the actions of War, againſt the Enemies

of

of my Native Countrey. You ſpeak Reaſon, ſaid the Emperor, and I wiſh with all my Soul I could adviſe any manner or way, that you might be able to aſſiſt it; but you having told me of your dear Platonick Friend the Ducheſs of *Newcaſtle*, and of her good and profitable Counſels, I would deſire you to ſend for her Soul, and conferr with her about this buſineſs.

The Empreſs was very glad of this motion of the Emperor, and immediately ſent for the Soul of the ſaid Ducheſs, which in a minute waited on her Majeſty. Then the Empreſs declared to her the grievance and ſadneſs of her mind, and how much ſhe was troubled and afflicted at the News brought her by the Immaterial Spirits, deſiring the Ducheſs, if poſſible, to aſſiſt her with the beſt Counſels ſhe could, that ſhe might ſhew the greatneſs of her love and affection which ſhe bore to her Native Countrey. Whereupon the Ducheſs promiſed her Majeſty to do what lay in her power; and ſince it was a buſineſs of great Importance, ſhe deſired ſome time to conſider of it; for, ſaid ſhe, Great Affairs require deep Conſiderations; which the Empreſs willingly allowed her. And after the Ducheſs had conſidered ſome little time, ſhe deſired the Empreſs to ſend ſome of her *Syrens* or *Mear*-men, to ſee what paſſages they could find out of the *Blazing-World*, into the World ſhe came from; for, ſaid ſhe, if there be

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a paſſage for a Ship to come out of that World into this; then certainly there may alſo a Ship paſs thorow the ſame paſſage out of this World into that. Hereupon the Mear- or Fiſh-men were ſent out; who being many in number, employ'd all their induſtry, and did ſwim ſeveral ways; at laſt having found out the paſſage, they returned to the Empreſs, and told her, That as their *Blazing World* had but one Emperor, one Government, one Religion, and one Language, ſo there was but one Paſſage into that World, which was ſo little, that no Veſſel bigger than a Packet-Boat could go thorow; neither was that Paſſage always open, but ſometimes quite frozen up. At which Relation both the Empreſs and Ducheſs ſeemed ſomewhat troubled, fearing that this would perhaps be an hindrance or obſtruction to their Deſign.

At laſt the Ducheſs deſired the Empreſs to ſend for her Ship-wrights, and all her Architects, which were Giants; who being called, the Ducheſs told them how ſome in her own World had been ſo ingenious, as to contrive Ships that could ſwim under Water, and asked, Whether they could do the like? The Giants anſwered, They had never heard of that Invention; nevertheleſs, they would try what might be done by Art, and ſpare no labour or induſtry to find it out. In the mean time, while both the Empreſs and Ducheſs were in a ſerious Counſel,

after many debates, the Ducheſs deſired but a few Ships to tranſport ſome of the Bird- Worm- and Bear-men: Alas! ſaid the Empreſs, What can ſuch ſorts of Men do in the other World? eſpecially ſo few? They will be ſoon deſtroyed, for a Musket will deſtroy numbers of Birds at one ſhot. The Ducheſs ſaid, I deſire your Majeſty will have but a little patience, and relie upon my advice, and you ſhall not fail to ſave your own Native Country, and in a manner become Miſtreſs of all that World you came from. The Empreſs, who loved the Ducheſs as her own Soul, did ſo; the Giants returned ſoon after, and told her Majeſty, that they had found out the Art which the Ducheſs had mentioned, to make ſuch Ships as could ſwim under water; which the Empreſs and Ducheſs were both very glad at, and when the Ships were made ready, the Ducheſs told the Empreſs, that it was requiſite that her Majeſty ſhould go her ſelf in body, as well as in Soul; but I, ſaid ſhe, can onely wait on your Majeſty after a Spiritual manner, that is, with my Soul. Your Soul, ſaid the Empreſs, ſhall live with my Soul, in my Body; for I ſhall onely deſire your Counſel and Advice. Then ſaid the Ducheſs, Your Majeſty muſt command a great number of your Fiſh-men to wait on your Ships; for you know that your Ships are not made for Cannons, and therefore are no ways ſerviceable in War; for though by the help of your Engines, they can drive on, and your Fiſh-men may by the

help

help of Chains or Ropes, draw them which way they will, to make them go on, or flye back, yet not ſo as to fight: And though your Ships be of Gold, and cannot be ſhot thorow, but onely bruiſed and battered; yet the Enemy will aſſault and enter them, and take them as Prizes; wherefore your Fiſhmen muſt do you Service inſtead of Cannons. But how, ſaid the Empreſs, can the Fiſh-men do me ſervice againſt an Enemy, without Cannons and all ſorts of Arms? That is the reaſon, anſwered the Ducheſs, that I would have numbers of Fiſh-men, for they ſhall deſtroy all your Enemies Ships, before they can come near you. The Empreſs asked in what manner that could be? Thus, anſwered the Ducheſs: Your Majeſty muſt ſend a number of Worm-men to the Burning-Mountains (for you have good ſtore of them in the *Blazing-World*) which muſt get a great quantity of the Fire-ſtone, whoſe property, you know, is, that it burns ſo long as it is wet; and the Ships in the other World being all made of Wood, they may by that means ſet them all on fire; and if you can but deſtroy their Ships, and hinder their Navigation, you will be Miſtreſs of all that World, by reaſon moſt parts thereof cannot live without Navigation. Beſides, ſaid ſhe, the Fire-ſtone will ſerve you inſtead of Light or Torches; for you know, that the World you are going into, is dark at nights (eſpecially if there be no

Moon-ſhine, or if the Moon be overſhadowed by Clouds) and not ſo full of Blazing-Stars as this World is, which make as great a light in the abſence of the Sun, as the Sun doth when it is preſent; for that World hath but little blinking Stars, which make more ſhadows then light, and are onely able to draw up Vapours from the Earth, but not to rarifie or clarifie them, or to convert them into ſerene air.

This Advice of the Ducheſs was very much approved, and joyfully embraced by the Empreſs, who forthwith ſent her Worm-men to get a good quantity of the mentioned Fire-ſtone. She alſo commanded numbers of Fiſh-men to wait on her under Water, and Bird-men to wait on her in the Air; and Bear- and Worm-men to wait on her in Ships, according to the Ducheſs's advice; and indeed the Bear-men were as ſerviceable to her, as the North-Star; but the Bird-men would often reſt themſelves upon the Decks of the Ships; neither would the Empreſs, being of a ſweet and noble Nature, ſuffer that they ſhould tire or weary themſelves by long flights; for though by Land they did often fly out of one Countrey into another, yet they did reſt in ſome Woods, or on ſome Grounds, eſpecially at night, when it was their ſleeping time: And therefore the Empreſs was forced to take a great many Ships along with her, both for tranſporting thoſe ſeveral ſorts of her loyal

and

and ſerviceable Subjects, and to carry proviſions for them: Beſides, we was ſo wearied with the Petitions of ſeveral others of her Subjects who deſired to wait on her Majeſty, that ſhe could not poſſibly deny them all; for ſome would rather chuſe to be drowned, then not tender their duty to her.

Thus after all things were made fit and ready, the Empreſs began her Journey; I cannot properly ſay, ſhe ſet Sail, by reaſon in ſome Part, as in the paſſage between the two Worlds (which yet was but ſhort) the Ships were drawn under water by the Fiſh-men with Golden Chains, ſo that they had no need of Sails there, nor of any other Arts, but onely to keep out water from entering into the Ships, and to give or make ſo much Air as would ſerve, for breath or reſpiration, thoſe Land-Animals that were in the Ships; which the Giants had ſo Artificially contrived, that they which were therein, found no inconveniency at all: And after they had paſſed the Icy Sea, the Golden Ships appeared above Water, and ſo went on until they came near the Kingdom that was the Empreſs's Native Countrey; where the Bear-men through their Teleſcopes diſcovered a great number of Ships which had beſet all that Kingdom, well rigg'd and mann'd.

The Empreſs before ſhe came in ſight of the Enemy, ſent ſome of her Fiſh- and Bird-men to bring her intelligence of their Fleet; and hearing of their

number, their ſtation and poſture, ſhe gave order that when it was Night, her Bird-men ſhould carry in their beeks ſome of the mentioned Fire-ſtones, with the tops thereof wetted; and the Fiſh-men ſhould carry them likewiſe, and hold them out of the Water; for they were cut in the form of Torches or Candles, and being many thouſands, made a terrible ſhew; for it appear'd as if all the Air and Sea had been of a Flaming-Fire; and all that were upon the Sea, or near it, did verily believe, the time of Judgment, or the Laſt Day was come, which made them all fall down, and Pray.

At the break of Day, the Empreſs commanded thoſe Lights to be put out, and then the Naval Forces of the Enemy perceived nothing but a Number of Ships without Sails, Guns, Arms, and other Inſtruments of War; which Ships ſeemed to ſwim of themſelves, without any help or aſſiſtance: which ſight put them into a great amaze; neither could they perceive that thoſe Ships were of Gold, by reaſon the Empreſs had cauſed them all to be coloured black, or with a dark colour; ſo that the natural colour of the Gold could not be perceived through the artificial colour of the paint, no not by the beſt Teleſcopes. All which put the Enemies Fleet into ſuch a fright at night, and to ſuch wonder in the morning, or at day-time, that they knew not what to judg or make of them: for they knew neither what

Ships

Ships they were, nor what Party they belonged to, inſomuch that they had no power to ſtir.

In the mean while, the Empreſs knowing the Colours of her own Country, ſent a Letter to their General, and the reſt of the chief Commanders, to let them know, that ſhe was a great and powerful Princeſs, and came to aſſiſt them againſt their Enemies; wherefore ſhe deſired they ſhould declare themſelves, when they would have her help and aſſiſtance.

Hereupon a Councel was called, and the buſineſs debated; but there were ſo many croſs and different Opinions, that they could not ſuddenly reſolve what anſwer to ſend the Empreſs; at which ſhe grew angry, inſomuch that ſhe reſolved to return into her *Blazing-World*, without giving any aſſiſtance to her Countrymen: but the Ducheſs of *Newcaſtle* intreated her Majeſty to abate her paſſion; for, ſaid ſhe, Great Councels are moſt commonly ſlow, becauſe many men have many ſeveral Opinions: beſides, every Councellor ſtriving to be the wiſeſt, makes long ſpeeches, and raiſe many doubts, which cauſe retardments. If I had long-ſpeeched Councellors, replied the Empreſs, I would hang them, by reaſon they give more Words, then Advice. The Ducheſs anſwered, That her Majeſty ſhould not be angry, but conſider the differences of that and her *Blazing-World*; for, ſaid ſhe, they are not both alike; but there are groſſer and duller underſtandings in this, than in the *Blazing-World*.

At laſt a Meſſenger came out, who returned the Empreſs thanks for her kind proffer, but deſired withal, to know from whence ſhe came, and how, and in what manner her aſſiſtance could be ſerviceable to them? The Empreſs anſwered, That ſhe was not bound to tell them whence ſhe came; but as for the manner of her aſſiſtance, I will appear, ſaid ſhe, to your Navy in a ſplendorous Light, ſurrounded with Fire. The Meſſenger asked at what time they ſhould expect her coming? I'le be with you, anſwered the Empreſs, about one of the Clock at night. With this report the Meſſenger returned; which made both the poor Councellors and Sea-men much afraid; but yet they longed for the time to behold this ſtrange ſight.

The appointed hour being come, the Empreſs appear'd with Garments made of the Star-ſtone, and was born or ſupported above the Water, upon the Fiſhmens heads and backs, ſo that ſhe ſeemed to walk upon the face of the Water, and the Bird- and Fiſh-men carried the Fire-ſtone, lighted both in the Air, and above the Waters.

Which ſight, when her Country-men perceived at a diſtance, their hearts began to tremble; but coming ſomething nearer, ſhe left her Torches, and appeared onely in her Garments of Light, like an Angel, or ſome Deity, and all kneeled down before her, and worſhipped her with all ſubmiſſion and reverence: But

the

the Empreſs would not come nearer than at ſuch a diſtance where her voice might be generally heard, by reaſon ſhe would not have that any of her Accouſtrements ſhould be perceived, but the ſplendor thereof; and when ſhe was come ſo near that her voice could be heard and underſtood by all, ſhe made this following Speech:

Dear Country-men, *for ſo you are, although you know me not; I being a Native of this Kingdom, and hearing that moſt part of this World had reſolved to make Warr againſt it, and ſought to deſtroy it, at leaſt to weaken its Naval Force and Power, have made a Voyage out of another World, to lend you my aſſiſtance againſt your Enemies. I come not to make bargains with you, or to regard my own Intereſt more than your Safety; but I intend to make you the moſt powerful Nation of this World, and therefore I have choſen rather to quit my own Tranquility, Riches and Pleaſure, than ſuffer you to be ruined and deſtroyed. All the Return I deſire, is but your grateful acknowledgment, and to declare my Power, Love and Loyalty to my Native Country: for, although I am now a Great and Abſolute Princeſs, and Empreſs of a whole World, yet I acknowledg, that once I was a Subject of this Kingdom, which is but a ſmall part of this World; and therefore I will have you undoubtedly believe, that I ſhall deſtroy all your Enemies before this following Night, I mean thoſe which trouble you by Sea; and if you have any*

by Land, aſſure your ſelf I ſhall alſo give you my aſſiſtance againſt them, and make you triumph over all that ſeek your Ruine and Deſtruction.

Upon this Declaration of the Empreſs, when both the General, and all the Commanders in their ſeveral Ships, had return'd their humble and hearty Thanks to Her Majeſty for ſo great a favour to them, ſhe took her leave, and departed to her own Ships. But, good Lord! what ſeveral Opinions and Judgments did this produce in the minds of her Country-men! ſome ſaid ſhe was an Angel; others, ſhe was a Sorcereſs; ſome believed her a Goddeſs; others ſaid the Devil deluded them in the ſhape of a fine Lady.

The morning after, when the Navies were to fight, the Empreſs appear'd upon the face of the Waters, dreſs'd in her Imperial Robes, which were all of Diamonds and Carbuncles; in one hand ſhe held a Buckler, made of one intire Carbuncle; and in the other hand a Spear of one intire Diamond; on her head ſhe had a Cap of Diamonds, and juſt upon the top of the Crown, was a Starr made of the Starr-ſtone, mentioned heretofore; and a Half-Moon made of the ſame Stone, was placed on her forehead; all her other Garments were of ſeveral ſorts of precious Jewels; and having given her Fiſh-men directions how to deſtroy the Enemies of her Native Country, ſhe proceeded to effect her deſign. The Fiſh-men were to carry the

Fire-

Fire-ſtones in caſes of Diamonds (for the Diamonds in the *Blazing-World*, are in ſplendor ſo far beyond the Diamonds of this World, as Peble-ſtones are to the beſt ſort of this Worlds Diamonds) and to uncaſe or uncover thoſe Fire-ſtones no ſooner but when they were juſt under the Enemis Ships, or cloſe at their ſides, and then to wet them, and ſet their Ships on fire; which was no ſooner done, but all the Enemie's Fleet was of a Flaming fire; and coming to the place where the Powder was, it ſtreight blew them up; ſo that all the ſeveral Navies of the Enemies, were deſtroyed in a ſhort time: which when her Countrymen did ſee, they all cried out with one voice, That ſhe was an Angel ſent from God to deliver them out of the hands of their Enemies: Neither would ſhe return into the *Blazing-World*, until ſhe had forced all the reſt of that World to ſubmit to that ſame Nation.

In the mean time, the General of all their Naval Forces, ſent to their Soveraign to acquaint him with their miraculous Delivery and Conqueſt, and with the Empreſs's deſign of making him the moſt powerful Monarch of all that World. After a ſhort time, the Empreſs ſent her ſelf, to the Soveraign of that Nation to know in what ſhe could be ſerviceable to him; who returning her many thanks, both for her aſſiſtance againſt his Enemies, and her kind proffer to do him further ſervice for the good and benefit of his Nations (for he was King over ſeveral Kingdoms) ſent her word,

that although ſhe did partly deſtroy his Enemies by Sea, yet, they were ſo powerful, that they did hinder the Trade and Traffick of his Dominions. To which the Empreſs returned this anſwer, That ſhe would burn and ſink all thoſe Ships that would not pay him Tribute; and forthwith ſent to all the Neighbouring Nations, who had any Traffick by Sea, deſiring them to pay Tribute to the King and Soveraign of that Nation where ſhe was born; But they denied it with great ſcorn. Whereupon, ſhe immediately commanded her Fiſh-men, to deſtroy all ſtrangers Ships that traffick'd on the Seas; which they did according to the Empreſs's Command; and when the Neighbouring Nations and Kingdoms perceived her power, they were ſo diſcompoſed in their affairs and deſigns, that they knew not what to do: At laſt they ſent to the Empreſs, and deſired to treat with her, but could get no other conditions then to ſubmit and pay Tribute to the ſaid King and Soveraign of her Native Country, otherwiſe, ſhe was reſolved to ruin all their Trade and Traffick by burning their Ships. Long was this Treaty, but in fine, they could obtain nothing, ſo that at laſt they were inforced to ſubmit; by which the King of the mentioned Nations became abſolute Maſter of the Seas, and conſequently of that World; by reaſon, as I mentioned heretofore, the ſeveral Nations of that World could not well live without Traffick and Commerce, by Sea, as well as by Land.

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But after a ſhort time, thoſe Neighbouring Nations finding themſelves ſo much inſlaved, that they were hardly able to peep out of their own Dominions without a chargeable Tribute, they all agreed to join again their Forces againſt the King and Soveraign of the ſaid Dominions; which when the Empreſs receiv'd notice of, ſhe ſent out her Fiſh-men to deſtroy, as they had done before, the remainder of all their Naval Power, by which they were ſoon forced again to ſubmit, except ſome Nations which could live without Foreign Traffick, and ſome whoſe Trade and Traffick was meerly by Land; theſe would no ways be Tributary to the mentioned King. The Empreſs ſent them word, That in caſe they did not ſubmit to him, ſhe intended to fire all their Towns and Cities, and reduce them by force, to what they would not yield with a good will. But they rejected and ſcorned her Majeſties Meſſage, which provoked her anger ſo much, that ſhe reſolved to ſend her Bird- and Worm-men thither, with order to begin firſt with their ſmaller Towns, and ſet them on fire (for ſhe was loath to make more ſpoil then ſhe was forced to do) and if they remain'd ſtill obſtinate in their reſolutions, to deſtroy alſo their greater Cities. The onely difficulty was, how to convey the Worm-men conveniently to thoſe places; but they deſired that her Majeſty would but ſet them upon any part of the Earth of thoſe Nations,

and they could travel within the Earth as eaſily, and and as nimbly as men upon the face of the Earth; which the Empreſs did according to their deſire.

But before both the Bird- and Worm-men began their journey, the Empreſs commanded the Bear-men to view through their Teleſcopes what Towns and Cities thoſe were that would not ſubmit; and having a full information thereof, ſhe inſtructed the Bird- and Bear-men what Towns they ſhould begin withal; in the mean while ſhe ſent to all the Princes and Soveraigns of thoſe Nations, to let them know that ſhe would give them a proof of her Power, and check their Obſtinacies by burning ſome of their ſmaller Towns; and if they continued ſtill in their Obſtinate Reſolutions, that ſhe would convert their ſmaller Loſs into a Total Ruin. She alſo commanded her Bird-men to make their flight at night, leſt they be perceived. At laſt when both the Bird- and Worm-men came to the deſigned places, the Worm-men laid ſome Fire-ſtones under the Foundation of every Houſe, and the Bird-men placed ſome at the tops of them, ſo that both by rain, and by ſome other moiſture within the Earth, the ſtones could not fail of burning. The Bird-men in the mean time having learned ſome few words of their Language; told them, That the next time it did rain, their Towns would be all on fire; at which they were amaz'd to hear Men ſpeak in the air; but

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withall they laughed when they heard them ſay that rain ſhould fire their Towns; knowing, that the effect of Water was to quench, not produce Fire.

At laſt a rain came, and upon a ſudden all their Houſes appeared of a flaming Fire; and the more Water there was poured on them, the more they did flame and burn; which ſtruck ſuch a Fright and Terror into all the Neighbouring Cities, Nations and Kingdoms, that for fear the like ſhould happen to them, they and all the reſt of the parts of that World, granted the Empreſs's deſire, and ſubmitted to the Monarch and Sovereign of her Native Countrey, the King of ESFI; ſave one, which having ſeldom or never any rain, but onely dews, which would ſoon be ſpent in a great fire, ſlighted her Power: The Empreſs being deſirous to make it ſtoop as well as the reſt, knew that every year it was watered by a flowing Tide, which laſted ſome Weeks; and although their Houſes ſtood high from the ground, yet they were built upon Supporters which were fixt into the ground. Wherefore ſhe commanded both her Bird- and Worm-men to lay ſome of the Fire-ſtones at the bottom of thoſe Supporters, and when the Tide came in, all their Houſes were of a Fire, which did ſo rarifie the Water, that the Tide was ſoon turn'd into Vapour, and this Vapour again into Air; which cauſed not onely a deſtruction of their Houſes, but alſo a general barrenneſs

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over all their Countrey that year, and forced them to ſubmit, as well as the reſt of the World had done.

Thus the Empreſs did not onely ſave her Native Country, but made it the Abſolute Monarchy of all that World; and both the effects of her Power and her Beauty, did kindle a great deſire in all the greateſt Princes to ſee her; who hearing that ſhe was reſolved to return into her own Blazing-World, they all entreated the favour, that they might wait on her Majeſty before ſhe went. The Empreſs ſent word, That ſhe ſhould be glad to grant their Requeſts; but having no other place of Reception for them, ſhe deſired that they would be pleaſed to come into the open Seas with their Ships, and make a Circle of a pretty large compaſs, and then her own Ships ſhould meet them, and cloſe up the Circle, and ſhe would preſent her ſelf to the view of all thoſe that came to ſee her: Which Anſwer was joyfully received by all the mentioned Princes, who came, ſome ſooner, and ſome later, each according to the diſtance of his Countrey, and the length of the voyage. And being all met in the form and manner aforeſaid, the Empreſs appeared upon the face of the Water in her Imperial Robes; in ſome part of her hair, near her face, ſhe had placed ſome of the Starr-Stone, which added ſuch a luſter and glory to it, that it cauſed a great admiration in all that were preſent, who believed her to be ſome Celeſtial Creature, or

rather

rather an uncreated Goddeſs, and they all had a deſire to worſhip her; for ſurely, ſaid they, no mortal creature can have ſuch a ſplendid and tranſcendent beauty, nor can any have ſo great a power as ſhe has, to walk upon the Waters, and to deſtroy whatever ſhe pleaſes, not onely whole Nations, but a whole World.

The Empreſs expreſſed to her own Countrymen, who were alſo her Interpreters to the reſt of the Princes that were preſent, That ſhe would give them an Entertainment at the darkeſt time of Night: Which being come, the Fire-Stones were lighted, which made both Air and Seas appear of a bright ſhining flame, inſomuch that they put all Spectators into an extream fright, who verily believed they ſhould all be deſtroyed; which the Empreſs perceiving, cauſed all the Lights of the Fire-Stones to be put out, and onely ſhewed her ſelf in her Garments of Light. The Bird-men carried her upon their backs into the Air, and there ſhe appear'd as glorious as the Sun. Then ſhe was ſet down upon the Seas again, and preſently there was heard the moſt melodious and ſweeteſt Conſort of Voices, as ever was heard out of the Seas, which was made by the Fiſhmen; this Conſort was anſwered by another, made by the Bird-men in the Air, ſo that it ſeem'd as if Sea and Air had ſpoke, and anſwered each other by way of Singing-Dialogues, or after the manner

of thoſe Playes that are acted by ſinging-Voices.

But when it was upon break of day, the Empreſs ended her Entertainment, and at full day-light all the Princes perceived that ſhe went into the Ship wherein the Prince and Monarch of her Native Country was, the King of E S F I, with whom ſhe had ſeveral Conferences; and having aſſured Him of the readineſs of her Aſſiſtance whenſoever he required it, telling Him withal, That ſhe wanted no Intelligence, ſhe went forth again upon the Waters, and being in the midſt of the Circle made by thoſe Ships that were preſent, ſhe deſired them to draw ſomewhat nearer, that they might hear her ſpeak; which being done, ſhe declared her ſelf in this following manner:

Great, Heroick, and Famous Monarchs, *I come hither to aſſiſt the King of E S F I againſt his Enemies, He being unjuſtly aſſaulted by many ſeveral Nations, which would fain take away His Hereditary Rights and Prerogatives of the Narrow Seas; at which Unjuſtice, Heaven was much diſpleaſed, and for the Injuries He received from His Enemies, rewarded Him with an Abſolute Power, ſo that now he is become the Head-Monarch of all this World; which Power, though you may envy, yet you can no wayes hinder Him; for all thoſe that endeavour to reſiſt His Power, ſhall onely get Loſs for their Labour, and no Victory for their Profit. Wherefore my advice to you all is, To pay him Tribute juſtly and truly, that you may*

live

live Peaceably and Happily, and be rewarded with the Bleſſings of Heaven: which I wiſh you from my Soul.

After the Empreſs had thus finiſhed her Speech to the Princes of the ſeveral Nations of that World, ſhe deſired that their Ships might fall back; which being done, her own Fleet came into the Circle, without any viſible aſſiſtance of Sails or Tide; and her ſelf being entred into her own Ship, the whole Fleet ſunk immediately into the bottom of the Seas, and left all the Spectators in a deep amazement; neither would ſhe ſuffer any of her Ships to come above the Waters, until ſhe arrived into the *Blazing-World.*

In time of the Voyage, both the Empreſs's and Ducheſs's Soul, were very gay and merry; and ſometimes they would converſe very ſeriouſly with each other. Amongſt the reſt of their diſcourſes, the Ducheſs ſaid, ſhe wondred much at one thing, which was, That ſince her Majeſty had found out a paſſage out of the *Blazing-World*, into the World ſhe came from, ſhe did not enrich that part of the World where ſhe was born, at leaſt her own Family, though ſhe had enough to enrich the whole World. The Empreſs's Soul anſwered, That ſhe loved her Native Countrey, and her own Family, as well as any Creature could do; and that this was the reaſon why ſhe would not enrich them: for, ſaid ſhe, not only particular Families or Nati-

ons, but all the World, their Natures are ſuch, that much Gold, and great ſtore of Riches, makes them mad; inſomuch as they endeavour to deſtroy each other for Gold or Riches ſake. The reaſon thereof is, ſaid the Ducheſs, that they have too little Gold and Riches, which makes them ſo eager to have it. No, replied the Empreſs's Soul, their particular Covetouſneſs, is beyond all the wealth of the richeſt World; and the more Riches they have, the more Covetous they are; for their Covetouſneſs is Infinite. But, ſaid ſhe, I would there could a Paſſage be found out of the *Blazing-World*, into the VVorld whence you came, and I would willingly give you as much Riches as you deſir'd. The Ducheſs's Soul gave her Majeſty humble thanks for her great Favour; and told her, that ſhe was not covetous, nor deſir'd any more wealth than what her Lord and Husband had before the Civil-VVarrs. Neither, ſaid ſhe, ſhould I deſire it for my own, but my Lord's Poſterities ſake. VVell, ſaid the Empreſs, I'le command my Fiſh-men to uſe all their Skill and Induſtry, to find out a Paſſage into that VVorld which your Lord and Husband is in. I do verily believe, anſwered the Ducheſs, that there will be no Paſſage found into that VVorld; but if there were any, I ſhould not Petition your Majeſty for Gold and Jewels, but only for the Elixir that grows in the midſt of the Golden Sands, for to preſerve Life and Health; but without a Paſſage, it is impoſſible to carry away any

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of it: for, whatſoever is Material, cannot travel like Immaterial Beings, ſuch as Souls and Spirits are. Neither do Souls require any ſuch thing that might revive them, or prolong their Lives, by reaſon they are unalterable: for, were Souls like Bodies, then my Soul might have had the benefit of that Natural Elixir that grows in your *Blazing-World.* I wiſh earneſtly, ſaid the Empreſs, that a Paſſage might be found, and then both your Lord and your ſelf, ſhould neither want Wealth, nor Long-life: nay, I love you ſo well, that I would make you as Great and Powerful a Monarchess, as I am of the *Blazing-World.* The Ducheſs's Soul humbly thank'd her Majeſty, and told her, That ſhe acknowledged and eſteemed her Love beyond all things that are in Nature.

After this Diſcourſe, they had many other Conferences, which for brevity's ſake I'le forbear to rehearſe. At laſt, after ſeveral Queſtions which the Empreſs's Soul asked the Ducheſs, ſhe deſired to know the reaſon why ſhe did take ſuch delight, when ſhe was joyned to her Body, in being ſingular both in Accouſtrements, Behaviour, and Diſcourſe? The Ducheſs's Soul anſwered, She confeſſed that it was extravagant, and beyond what was uſual and ordinary: but yet her ambition being ſuch, that ſhe would not be like others in any thing, if it were poſſible, I endeavour, ſaid ſhe, to be as ſingular as I can: for, it argues but a mean Nature, to imitate others: and though I do not love to be

imitated, if I can poſſibly avoid it; yet, rather than imitate others, I ſhould chuſe to be imitated by others: for my Nature is ſuch, that I had rather appear worſe in Singularity, than better in the Mode. If you were not a great Lady, replied the Empreſs, you would never paſs in the World for a wiſe Lady: for, the World would ſay, your *Singularities* are *Vanities*. The Ducheſs's Soul anſwered, She did not at all regard the Cenſure of this, or any other Age, concerning Vanities: but, ſaid ſhe, neither this preſent, nor any of the future Ages, can or will truly ſay, that I am not Vertuous and Chaſt: for I am confident, all that were, or are acquainted with me, and all the Servants which ever I had, will or can upon their oaths declare my actions no otherwiſe than Vertuous: and certainly, there's none even of the meaneſt Degree, which have not their Spies and Witneſſes, much more thoſe of the Nobler Sort, which ſeldom or never are without Attendants; ſo that their Faults (if they have any) will eaſily be known, and as eaſily divulged. Wherefore, happy are thoſe Natures that are Honeſt, Vertuous, and Noble; not only happy to themſelves, but happy to their Families. But, ſaid the Empreſs, if you glory ſo much in your Honeſty and Vertue, how comes it that you plead for Diſhoneſt and Wicked perſons, in your Writings? The Ducheſs anſwered, It was only to ſhew her Wit, not her Nature.

At

At laſt the Empreſs arrived into the Blazing-world, and coming to her Imperial Palace, you may ſooner imagine than expect that I ſhould expreſs the joy which the Emperor had at her ſafe return; for he loved her beyond his Soul; and there was no love loſt, for the Empreſs equal'd his Affection with no leſs love to him. After the time of rejoicing with each other, the Ducheſs's Soul begg'd leave to return to her Noble Lord: But the Emperor deſired, that before ſhe departed, ſhe would ſee how he had employed his time in the Empreſs's abſence; for he had built Stables and Riding-Houſes, and deſired to have Horſes of Manage, ſuch as, according to the Empreſs's Relation, the Duke of *Newcaſtle* had: The Emperor enquired of the Ducheſs, the Form and Structure of her Lord and Husband's Stables and Riding-Houſe. The Ducheſs anſwer'd his Majeſty; That they were but plain and ordinary; but, ſaid ſhe, had my Lord Wealth, I am ſure he would not ſpare it, in rendring his Buildings as Noble as could be made. Hereupon the Emperor ſhewed the Ducheſs the Stables he had built, which were moſt ſtately and magnificent; among the reſt, there was one double Stable that held a Hundred Horſes on a ſide, the main Building was of Gold, lined with ſeveral ſorts of precious Materials; the Roof was Arched with Agats, the ſides of the Walls were lined with Cornelian, the Floor was paved with Amber, the Mangers

gers were Mother of Pearl; the Pillars, as alſo the middle Iſle or Walk of the Stables, were of Cryſtal; the Front and Gate was of Turquois, moſt neatly cut and carved. The Riding-Houſe was lined with Saphirs, Topaſes, and the like; the Floor was all of Golden-Sand ſo finely ſifted, that it was extreamly ſoft, and not in the leaſt hurtful to the Horſes feet, and the Door and Frontiſpiece was of Emeralds curiouſly carved.

After the view of theſe Glorious and Magnificent Buildings, which the Ducheſs's Soul was much delighted withall, ſhe reſolved to take her leave; but the Emperor deſired her to ſtay yet ſome ſhort time more, for they both loved her company ſo well, that they were unwilling to have her depart ſo ſoon: Several Conferences and Diſcourſes paſs'd between them; amongſt the reſt, the Emperor deſir'd her advice how to ſet up a Theatre for Plays. The Ducheſs confeſſed her Ignorance in this Art, telling his Majeſty that ſhe knew nothing of erecting Theatres or Scenes, but what ſhe had by an Immaterial Obſervation, when ſhe was with the Empreſs's Soul in the chief City of *E.* Entring into one of their Theatres, whereof the Empreſs could give as much account to his Majeſty, as her ſelf. But both the Emperor and Empreſs told the Ducheſs, That ſhe could give directions how to make Plays. The Ducheſs anſwered, That ſhe had as little skill to form a Play after the Mode, as ſhe had to paint or make a

Scene

Scene for ſhew. But you have made Plays, replied the Empreſs: Yes, anſwered the Ducheſs, I intended them for Plays; but the Wits of theſe preſent times condemned them as uncapable of being repreſented or acted, becauſe they were not made up according to the Rules of Art; though I dare ſay, That the Deſcriptions are as good as any they have writ. The Emperor asked, Whether the Property of Plays were not to deſcribe the ſeveral Humours, Actions and Fortunes of Mankind? 'Tis ſo, anſwered the Ducheſs. VVhy then, replied the Emperor, the natural Humours, Actions and Fortunes of Mankind, are not done by the Rules of Art: But, ſaid the Ducheſs, it is the Art and Method of our VVits to deſpiſe all Deſcriptions of VVit, Humour, Actions and Fortunes that are without ſuch Artificial Rules. The Emperor asked, Are thoſe good Plays that are made ſo Methodically and Artificially? The Ducheſs anſwer'd, They were Good according to the Judgment of the Age, or Mode of the Nation, but not according to her Judgment: for truly, ſaid ſhe, in my Opinion, their Plays will prove a Nurſery of whining Lovers, and not an Academy or School for VViſe, VVitty, Noble and well-behaved men. But I, replied the Emperor, deſire ſuch a Theatre as may make wiſe Men; and will have ſuch Deſcriptions as are Natural, not Artificial. If your Majeſty be of that Opinion, ſaid the Ducheſs's

Soul, then my Playes may be acted in your Blazing-World, when they cannot be acted in the Blinking-World of Wit; and the next time I come to viſit your Majeſty, I ſhall endeavour to order your Majeſty's Theatre, to preſent ſuch Playes as my Wit is capable to make. Then the Empreſs told the Ducheſs, That ſhe loved a fooliſh Farſe added to a wiſe Play. The Ducheſs anſwered, That no World in Nature had fitter Creatures for it than the Blazing-World: for, ſaid ſhe, the Lowſe-men, the Bird-men, the Spider- and Fox-men, the Ape-men and Satyrs appear in a Farſe extraordinary pleaſant.

Hereupon both the Emperor and Empreſs intreated the Ducheſs's Soul to ſtay ſo long with them, till ſhe had ordered her Theatre, and made Playes and Farſes fit for them; for they onely wanted that ſort of Recreation: but the Ducheſs's Soul begg'd their Majeſties to give her leave to go into her Native World; for ſhe long'd to be with her dear Lord and Husband, promiſing, that after a ſhort time ſhe would return again. Which being granted, though with much difficulty, ſhe took her leave with all Civility and Reſpect, and ſo departed from their Majeſties.

After the Ducheſs's return into her own body, ſhe entertained her Lord (when he was pleaſed to hear ſuch kind of Diſcourſes) with Foreign Relations;

tions; but he was never diſpleaſed to hear of the Empreſs's kind Commendations, and of the Characters ſhe was pleaſed to give of him to the Emperor. Amongſt other Relations, ſhe told him all what had paſt between the Empreſs, and the ſeveral Monarchs of that VVorld whither ſhe went with the Empreſs; and how ſhe had ſubdued them to pay Tribute and Homage to the Monarch of that Nation or Kingdom to which ſhe owed both her Birth and Education. She alſo related to her Lord what Magnificent Stables and Riding-Houſes the Emperor had built, and what fine Horſes were in the Blazing-world, of ſeveral ſhapes and ſizes, and how exact their ſhapes were in each ſort, and of many various Colours, and fine Marks, as if they had been painted by Art, with ſuch Coats or Skins, that they had a far greater gloſs and ſmoothneſs than Sattin; and were there but a paſſage out of the Blazing-world into this, ſaid ſhe, you ſhould not onely have ſome of thoſe Horſes, but ſuch Materials as the Emperor has, to build your Stables and Riding-Houſes withall; and ſo much Gold, that I ſhould never repine at your Noble and Generous Gifts. The Duke ſmilingly anſwered her, That he was ſorry there was no Paſſage between thoſe two VVorlds; but, ſaid he, I have always found an Obſtruction to my Good Fortunes.

One time the Ducheſs chanced to diſcourſe with ſome of her acquaintance, of the Empreſs of the Blazing-world, who asked her what Paſtimes and Recreations her Majeſty did moſt delight in? The Ducheſs anſwered, That ſhe ſpent moſt of her time in the ſtudy of Natural Cauſes and Effects, which was her chief delight and paſtime; and that ſhe loved to diſcourſe ſometimes with the moſt Learned perſons of that World: And to pleaſe the Emperor and his Nobles, who were all of the Royal Race, ſhe went often abroad to take the air, but ſeldom in the day-time, always at night, if it might be called Night; for, ſaid ſhe, the Nights there, are as light as Days, by reaſon of the numerous Blazing-Starrs, which are very ſplendorous, onely their Light is whiter than the Sun's Light; and as the Sun's Light is hot, ſo their Light is cool; not ſo cool as our twinkling Starr-light, nor is their Sun-light ſo hot as ours, but more temperate: And that part of the Blazing-world where the Empreſs reſides, is always clear, and never ſubject to any Storms, Tempeſts, Fogs or Miſts, but has onely refreſhing-Dews that nouriſh the Earth: The air of it is ſweet and temperate, and, as I ſaid before, as much light in the Sun's abſence, as in its preſence, which makes that time we call Night, more pleaſant there than the Day: And ſometimes the Empreſs goes abroad by Water in Barges, ſometimes by Land in Chariots, and ſometimes on Horſe-back; her Royal Cha-

Chariots are very Glorious, the Body is one intire green Diamond; the four ſmall Pillars that bear up the Top-cover, are four white Diamonds, cut in the form thereof; the top or roof of the Chariot, is one intire blew Diamond, and at the four corners are great ſprigs of Rubies; the Seat is made of Cloth of Gold, ſtuffed with Ambergreece beaten ſmall: the Chariot is drawn by Twelve Unicorns, whoſe Trappings are all Chains of Pearl; and as for her Barges, they are onely of Gold. Her Guard of State (for ſhe needs none for ſecurity, there being no Rebels or Enemies) conſiſts of Giants, but they ſeldom wait on their Majeſties abroad, becauſe their extraordinary height and bigneſs does hinder their proſpect. Her Entertainment when ſhe is upon the Water, is the Muſick of the Fiſh- and Bird-men; and by Land are Horſe and Foot-matches; for the Empreſs takes much delight in making Race-matches with the Emperor, and the Nobility; ſome Races are between the Fox- and Ape-men, which ſometimes the Satyrs ſtrive to outrun; and ſome are between the Spider-men and Lice-men. Alſo there are ſeveral Flight-matches, between the ſeveral ſorts of Bird-men, and the ſeveral ſorts of Fly-men; and Swimming-matches, between the ſeveral ſorts of Fiſh-men. The Emperor, Empreſs, and their Nobles, take alſo great delight to have Collations; for in the Blazing-world, there are moſt delicious Fruits of all ſorts, and ſome ſuch as in this

World were never ſeen nor taſted; for there are moſt tempting ſorts of Fruit: After their Collations are ended, they Dance; and if they be upon the Water, they dance upon the Water, there lying ſo many Fiſh-men ſo cloſe and thick together, as they can dance very evenly and eaſily upon their backs, and need not fear drowning. Their Muſick, both Vocal and Inſtrumental, is according to their ſeveral places: Upon the Water, it is of Water-Inſtruments, as ſhells filled with Water, and ſo moved by Art, which is a very ſweet and delightful harmony; and thoſe Dances which they dance upon the Water, are, for the moſt part, ſuch as we in this World call *Swimming-Dances*, where they do not lift up their feet high: In Lawns, or upon Plains, they have Wind-Inſtruments, but much better than thoſe in our World: And when they dance in the Woods, they have Horn-Inſtruments, which although they are of a ſort of Wind-Inſtruments, yet they are of another Faſhion than the former: In their Houſes they have ſuch Inſtruments as are ſomewhat like our Viols, Violins, Theorboes, Lutes, Citherins, Gittars, Harpſichords, and the like; but yet ſo far beyond them, that the difference cannot well be expreſt; and as their places of Dancing, and their Muſick is different, ſo is their manner or way of Dancing. In theſe and the like Recreations, the Emperor, Empreſs, and the Nobility paſs their time.

THE

THE EPILOGUE TO THE READER.

BY *this Poetical Deſcription, you may perceive, that my ambition is not onely to be Empreſs, but Authoreſs of a whole World; and that the Worlds I have made, both the* Blazing- *and the other* Philoſophical *World, mentioned in the firſt Part of this* Deſcription, *are framed and compoſed of the moſt pure, that is, the Rational parts of Matter, which are the parts of my Mind; which Creation was more eaſily and ſuddenly effected, than the Conqueſts of the two famous Monarchs of the World,* Alexander *and* Ceſar. *Neither have I made ſuch diſturbances, and cauſed ſo many diſſolutions of particulars, otherwiſe named deaths, as they did; for I have deſtroyed but ſome few men in a little Boat, which dyed through the extremity of cold, and that by the hand of Juſtice, which was neceſſitated to puniſh their crime of ſtealing away a young and beauteous Lady. And in the formation of thoſe Worlds, I take more delight and glory, than ever* Alexander *or* Ceſar *did in conquering this terreſtrial world; and though I have made my* Blazing-world *a Peaceable World, allowing it but one*

Religi-

Religion, one Language, and one Government; yet could I make another World, as full of Factions, Diviſions and VVarrs, as this is of Peace and Tranquility; and the Rational figures of my Mind might expreſs as much courage to fight, as Hector *and* Achilles *had; and be as wiſe as* Neſtor, *as Eloquent as* Ulyſſes, *and as beautiful as* Hellen. *But I eſteeming Peace before VVarr, VVit before Policy, Honeſty before Beauty; inſtead of the figures of* Alexander, Ceſar, Hector, Achilles, Neſtor, Ulyſſes, Hellen, *&c. choſe rather the figure of Honeſt* Margaret Newcaſtle, *which now I would not change for all this Terreſtrial World; and if any ſhould like the World I have made, and be willing to be my Subjects, they may imagine themſelves ſuch, and they are ſuch, I mean in their Minds, Fancies or Imaginations; but if they cannot endure to be Subjects, they may create Worlds of their own, and Govern themſelves as they pleaſe. But yet let them have a care, not to prove unjuſt Uſurpers, and to rob me of mine: for, concerning the* Philoſophical-world, *I am Empreſs of it my ſelf; and as for the* Blazing-world, *it having an Empreſs already, who rules it with great Wiſdom and Conduct, which Empreſs is my dear Platonick Friend; I ſhall never prove ſo unjuſt, treacherous and unworthy to her, as to diſturb her Government, much leſs to depoſe her from her Imperial Throne, for the ſake of any other, but rather chuſe to create another World for another Friend.*

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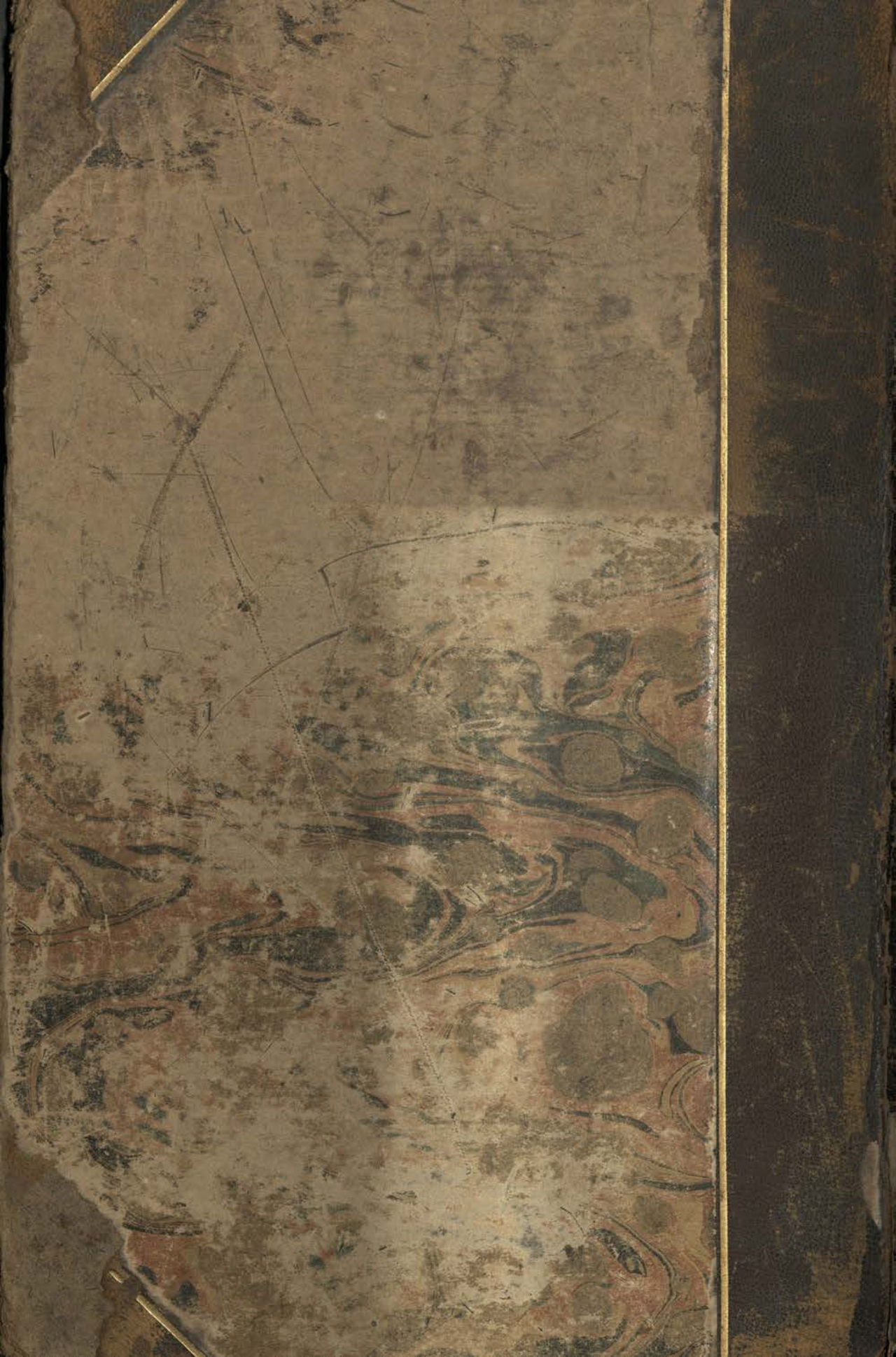
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